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THE

METHODIST REVIEW.

(BIMONTHLY.)

VOLUME LXXI.—FIFTH SERIES, VOLUME V.

J. W. MENDENHALL, D.D., LL.D., EDITOR.

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METHODIST REVIEW.

(BIMONTHLY.)

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J. W. MENDENHALL, D.D., LL.D., Editor.

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JUNE, 1889.

Our Youth.

NOV., 1889.

SIXTEEN PAGES. ∴ *WEEKLY.* ∴ *ILLUSTRATED.*

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Benj Harrison

METHODIST REVIEW.

JULY, 1889.

ART. I.—PRESIDENT BENJAMIN HARRISON.

PRESIDENT HARRISON has stood for months in a blaze of light. As a candidate for nomination by the Republican National Convention the attention of all the politicians of the country was focused upon him. As the nominee of that Convention he was brought under the scrutiny of the nation. As president-elect he attracted the critical observation of all civilized governments. He was visited by individuals and delegations from all parts of the country. He was approached by persons who thought they had missions, and by persons who desired missions. He was catechised by theorists, and preached to by reformers. Self-seekers tried to secure his favor, and Christian ministers assured him of their interest in him for the sake of the divine Master. He received and responded to addresses without number. The "reporter" was observing and listening when the object of his interest little dreamed of it. He was followed when he walked out, and watched when he stayed at home. The tongue of criticism was ready to magnify paltry mistakes into grave offenses, and in the fierce light in which he stood for so many months no act or quality of the man escaped observation. The ordeal was one of fire. It is therefore very exalted praise to state the plain fact, that in all that time he neither said nor did one thing which could with justice be severely criticised. In his speeches he did not, by adroit lingual jugglery, seem to speak while really saying nothing. Every formal address from him, however brief, was straightforward, manly, and sensible. His versatility and

discretion were a surprise to his friends, and gave his foes no point of attack. If there were nothing else to prove it, his bearing through all this crucial period stamps Mr. Harrison as a remarkable man. He never lost his poise and self-control. One of the most intense and exciting moments of his life was that when the committee visited his home to make the formal announcement of his nomination for the presidency. The committee took their places in the parlor, and stood waiting the appearance of the man who had been chosen to be the standard-bearer of the Republican Party. Mr. Harrison, accompanied by his wife, came down the stairs into the hall, and thence into the parlor, and stood in the presence of the committee. It was a moment to make a man quiver with excitement. The full meaning of it was not easily understood, but though vague it was oppressive. The committee made the official announcement, and General Harrison responded in words which need not be repeated here. The only sign of emotion were the tears which stole silently into his calm eyes, and were noticed by a careful observer who told me the story. The supreme self-control of the man added pathos to the scene. He is not incapable of tremendous feeling when the occasion justifies it, as a few instances in his life fully prove, and as is often the case with persons of such poise and self-control; but the habit of his life is balance and equanimity, resulting in part from temperament and in part from conscious self-restraint and effort; a habit which has served him a good purpose at the bar, on the stump, and on the field of battle, as well as in the ordeal through which he passed before his induction into his present high office, and serves him well in that through which he is now passing as President of the United States. Such a man is an interesting study, as well for what he is as for the proud elevation which he has reached in the greatest republic of the world.

In this country people care less for their ancestors than in any other civilized nation. One reason is, that few Americans can trace the family line back through many generations, while others have behind them an ancestry that does them small honor. And yet the family tree has a place among us, and no sooner does a man become suddenly famous than a hunt begins to discover his kindred of former generations. Thus an effort has been made to connect the President with Thomas Harrison

of Cromwell's time. The effort is a failure. Thomas Harrison was a man of some ability and much courage, for he rose from the shambles to a seat in Parliament, and was a Cromwellian soldier who preferred to remain in England after the Restoration rather than become an exile to save his life. A brave spirit was in this famous Roundhead, and a president might count it an honor to be descended from such a man. But it is not known that Harrison the Cromwellian had any children, and it cannot be shown, therefore, that President Benjamin Harrison is related to him.

In the Harrisons of Berkeley, Virginia, we find names that can be identified. One of them, at least—Benjamin Harrison—was a man of more than local influence. He was a member of the House of Burgesses while yet a mere youth, and was soon made Speaker of the House. As the Revolution approached an effort was made to secure his allegiance to the King as against the Colonies, but he proclaimed himself a Republican, was one of the first seven delegates from Virginia to the Continental Congress, presided in 1776 when the Declaration of Independence was under discussion, voted for it on the 4th of July, and signed it on the 4th of August. He was honored by political favors until Arnold's invasion of Virginia took him to the field, where he later opposed Cornwallis. He was three times elected Governor of Virginia, and died before being inaugurated after his third election.

The second son of Benjamin Harrison, the signer, was William H. Harrison, who inherited many of the qualities which characterized his father. He, too, entered public life early, achieved honor as a civilian and fame as a soldier, and as the hero of Tippecanoe was elected President of the United States. His father was rich when he married, but spent his money lavishly and died poor. William H., therefore, had his own way to make, and it is to his immortal honor that he reached the highest place in the Republic. John Scott Harrison, third son of William H., and father of President Benjamin Harrison, was a man apparently without ambition, but not destitute of ability. He was a good farmer, but a poor financier, and some years before his death his farm passed out of his hands. The new owners, however, still allowed him to occupy it. General Wallace says, "He left no estate whatever."

President Harrison is the second son of John Scott Harrison, and was born at North Bend, Ohio, August 20, 1833. It thus appears that the president has brave blood in his veins. Thomas Harrison was as lion-hearted as any man who fought under the banners of the Protector, for he refused to leave England, and was killed by the new rulers, so that if he was really the progenitor of the Virginia Harrisons, as some still claim, the first in the known line was a man of a brave spirit. Harrison, the signer, was a leader in perilous times, and dared to strike for freedom when it was by no means certain that the fate of Cromwell's Harrison would not be his own. William Henry was a soldier also, and died President of the United States, a position to which he had been exalted because as a warrior he had been victorious. The President, therefore, inherits bravery, and his own success on the field of battle is in keeping with his ancestral record.

His grandfather and great-grandfather were statesmen, and if he possesses like qualities it only illustrates another form of heredity. No taint of dishonesty is in the family line. The signer was once rich but died poor, in spite of all the opportunities which must have offered for increasing his fortune. There was a time when William H. Harrison, as Governor of the Territory of Indiana, possessed the absolute and very dangerous power of confirming a certain class of land grants. He was authorized to enact and publish such laws, civil and criminal, as in his judgment were best adapted to the condition of the Territory. He could create townships and counties, and appoint civil and militia officers up to a certain grade. His powers were almost imperial, and, to a man not fortified against them, the temptations to abuse his authority and amass wealth would have been irresistible. He emerged from the ordeal without taint and without fortune. John Scott Harrison was as honorable as he was unfortunate, and though he died poor he also died respected. Thus Benjamin Harrison has inherited courage, statesman-like qualities, and honor.

An attempt to prove that President Harrison was a very remarkable child would be a failure. He was undoubtedly something more than an average boy for the neighborhood in which he passed his childhood, but there is no evidence that any thing more than that can be said of him. He was born

near the Ohio River, just above the mouth of the Great Miami, and his early home was surrounded by beautiful forest-crowned hills. Drooping trees fringed the banks of the muddy stream, and in the autumn the golden-rod added its yellow splendor to the landscape. But the place is not wonderful either for its environments or its history, and no strange inspiration lifted young Harrison above his fellows. He played as other boys of his size played, studied much as they studied, dangled his feet from the same high puncheon seats in the old log school-house, and had no dreams of future greatness. As a youth at Farmers' College, near Cincinnati, he took rank as an average student, and in the field of literature became familiar with Scott's works, Goldsmith's *Vicar of Wakefield*, Bunyan's *Pilgrim's Progress*, Washington Irving's writings, Cooper's stories, and the histories of Hume and Gibbon. He seems to have had a share in the pranks which were common at that school among mischievous students, and in every way ranked about on a level with the bright boys who were at once the pride and the perplexity of the college authorities. From College Hill he went to Miami University, at Oxford, Ohio, and was there associated with young men who have since become famous. He took the regular college course, and graduated with the fourth honor of his class, which was not bad for a youth not quite nineteen. That he stood so well was not due to genius, but to industry. As a student he was a toiler, and methodical, tireless work has marked his career from then till now. The bent of his mind was thus early indicated in the subject of his graduating oration, which was the "poor laws of England." He complimented the heroic England of the past, and then asked in fervor, "How fares it with the descendants of those noble sires? Do they still preserve the lofty mien, the virtuous courage, the healthful abundance of their ancestors? . . . Have the swelling tides engulfed this manly race to give place to Eastern slaves?" He then accused England of pouring upon the wounds and bruises of the distant West Indian slave the marrow and blood of her own children, and charged that her poor laws were "unwise in their conception, unhappy in their consequences, and the shame and curse of England." That he thus spoke for the poor showed that his heart was not alien to the class of whom he was one, and that he discussed laws in this broad way re-

vealed the lawyer and statesman in embryo. The accuracy, clearness, and beauty of language for which he has since become noted were also manifest in that early production.

From Oxford he went to Cincinnati, where he studied law with Storer and Gwynne, and was admitted to the bar. He began practice in Indianapolis in 1854, having been married on October 20 of the previous year. His available fortune at the time was $800. Mr. J. H. Rea, clerk of the United States District Court, offered him desk-room in his office, and the struggle of life began in earnest, and in the face of as many discouragements as often confront the young aspirant for success in the law. "Shortness of means and lack of acquaintanceship," says Lew Wallace, "were not the only disadvantages with which the young aspirant for legal honors had to contend. . . . He was small in stature, of slender physique, and what might be called a blonde. His eyes were gray, tinged with blue, his hair light, reminding one of what in ancient days along the Wabash was more truly than poetically described as 'a towhead.'" His dress was plain, and to some extent scornful of fashion. "He was modest in manner, even diffident; but he had a pleasant voice and look," and was fluent in speech; he had legal knowledge and was industrious; and the first surprise that such a youth should venture so far from home soon gave place to pleasant prophecies that he would probably succeed in his profession.

The Indianapolis bar embraced at that time some very able men, and the practice was not divided into specialties as it is now. The same lawyer would appear before a justice of the peace one day, and before the august Supreme Court the next. Every lawyer did every sort of legal work, and young Harrison was therefore brought into competition with the oldest and most skilled practitioners in the city. The story of his first case reads like a romance. The brilliant but eccentric Major Gordon was prosecuting attorney, but desiring to hear Horace Mann lecture he asked Harrison to assist him in the case then at the bar, and in the evening, when the hour for the lecture came, Gordon left Harrison to prosecute the case alone. The court-room was crowded. Tallow candles, stuck here and there, gave just light enough to make darkness visible. Harrison had prepared extended notes from which he in-

tended to read largely in making his argument, but when he tried to read the flickering candles made it impossible. He held his notes at every available angle of light that might bring out his writing, but it was a failure. It was his first case. The smoky room was full of people. Opposed to him was the distinguished Governor Wallace. Possibly the fate of years was involved in the issue. What should he do? He flung his notes away and dashed into his argument without them. His voice rang out clear and sharp. His memory honored his daring, and his fluency of speech was only increased by what might have proved a cruel embarrassment. He won his case and much popular applause. Business followed his triumph, and his career had begun.

From the first he gave great care to the preparation of his cases, and was as true to indigent clients as to the wealthy. He has always shown his independence, and his painstaking study of his cases, by making his own plans of attack and defense. In the examination of witnesses he has few if any superiors among the lawyers of this country. Always poised and self-possessed, he cannot easily be "stampeded." The history of the famous cases with which he has been connected shows that he seizes the strong points and makes little of legal technicalities and other trifles. He has no childish sensitiveness upon the question of precedence when associated with other counsel, but does his own part in a way to command the respect of his brethren. It has not unfrequently occurred, however, that his superior knowledge and good judgment have become so manifest, as the trial proceeded, that his associates have pushed him to the front when he had really been retained as junior counsel. A notable instance of this was a great railroad case in Chicago, in which such men were engaged as Judge Porter, of New York, Mr. Crawford, and others of equal renown. Mr. Harrison was junior counsel, but after a day or two his associates thrust him forward to manage the case, which he conducted to a triumph. His use of words is easy, graceful, and accurate; he has a retentive memory, which responds promptly to his call, and he thinks consecutively and clearly while facing an audience. A tilt which he had with the Supreme Court of Indiana, in a famous case, showed him to be profoundly versed in constitutional law. No lawyer

who ever came in contact with him in the trial of a cause has a low opinion of his legal ability, and one who has known him as intimately as a brother, and is himself now connected with a United States court, says that "for ten years President Harrison has ranked as the ablest lawyer in Indiana, and one of the ablest in the United States."

If the law is a jealous mistress she has no reason to complain of President Harrison for lack of devotion. He has met all demands; and it is not at all a happy accident, but the result of constant and concentrated effort in his calling, that has won for him the place he holds in the first rank of American lawyers. Less consecration to the law might have given him a wider mastery in other fields, but would have left him less than he is in his chosen profession.

Mr. Harrison entered the army in 1862, at a dark and discouraging time. Oliver P. Morton was Governor of Indiana, a man of prodigious strength and courage. But his call for volunteers, under President Lincoln's proclamation, had met with little favor. Gloom was almost universal. Mr. Harrison came to the aid of the great war-governor, raised a regiment, and took the field. He had no military training, but soon became a thorough soldier. He studied tactics as he marched, and his regiment became known for the perfection of its drill. Personally he was both brave and sympathetic, and thus became very popular with his men. His duties were so thoroughly and successfully performed as to command the applause of subordinates and the admiration of his superior officers. General Hooker wrote to the Honorable E. M. Stanton, Secretary of War: "Colonel Harrison is an officer of superior abilities, and of great professional and personal worth." General Coburn says that at Peach Tree Creek "Harrison was the personification of fiery valor."

In view of the fact that General Harrison is now President of the United States it may surprise some to know that his connection with politics has been only incidental to the main business of his life. And yet some of his most brilliant successes have been achieved on this field, and much might be said in his honor as a high-toned politician and as a statesman of broad views and profound convictions. This subject needs no discussion here, however, for his political career is familiar to

the country, and he has spoken so often and so fully that his views upon almost every subject that interests Americans are matter of public record. He is thoroughly American and thoroughly a Republican. He believes in popular government as against centralized power, and he holds the Republican view of the Constitution of the United States, and of the institutions which have been established and developed under it. His administration will be Republican, and will not escape criticism, but it will be conscientiously so; and that he will intentionally perform any act unbecoming the character of a Christian ruler those who know him best do not believe.

It does not follow from all this that he will accomplish all that Christian people hope for under his administration. The president has great power, but his edicts are not law; and that he will be able to reach his own ideal of national administration is not to be expected. There are some reforms which he will only be able to aid, and some of his own hopes as to national improvement will doubtless be disappointed; but that he will stand for all that is good and true, as he sees it, in our internal affairs and in our relations to other nations, there is no reason to doubt. President Harrison's life and character are ample justification of this prediction.

Any true account of President Harrison's Christian character must begin with his mother. "I remember her," said the President to me in a low, tender voice, "as a devoted, pious woman." His father became a Christian later in life, but his mother impressed herself upon him from his infancy as one who communed with God. Every night she went apart from the family group to pray, and the mysterious influence of that holy custom lingers yet in the heart of the man who now holds the helm of state. "At Oxford," says General Wallace, "he became a member of the Presbyterian Church;" and he might have said that he there became a Christian. His conversion was clear and his religious experience has been marked. His home life and the general tone of the man might lead one to suppose that conversion would make but small visible change in him, but such an inference would not be correct. He became "a new creature;" "old things passed away;" "all things" were "new." He became "rooted and grounded" in the new life, and has never wavered. He entered then into

conscious, personal communion with God, to whom his pious mother prayed in his childhood, and has continued that blessed experience until now. He went from Oxford to Cincinnati, and at once transferred his membership to a church in that city. At Indianapolis he established a modest home, and at the same time erected a family altar; and, like Abraham, wherever he goes his altar of worship is established. His pastor in Indianapolis says the phrase "our duty to God" is often on President Harrison's lips, and is so uttered as to show that to him it is a phrase of profound significance. It fixes his attitude toward the affairs of life and shapes his course. He recognizes the fact that he is to give account to God, and the nation may rest assured that this thought has lost none of its influence upon him now that he has entered upon the administration of national affairs. We have a president who fears God.

Mr. McKee, by marriage a relative of the Harrisons, told me of the scene in the Harrison home the morning after the nomination. Mr. McKee went early, hoping to reach the house and congratulate the General and Mrs. Harrison before callers should arrive. But he was too late for that. Several persons were there before him, and a buzz of excitement pervaded the house. The whole city was almost wild with joy. The eager early callers were restless to grasp the hand of their honored townsman. But it was the hour of prayer. Mr. McKee was invited into the room which, at that time every morning, was sacred to the worship of God, and the door was closed upon the hallowed scene, which some Christian artist who can understand the profound meaning of it ought to immortalize on canvas. General Harrison said he knew no reason why their custom of family prayer should be interrupted, and he opened to the Ninetieth Psalm and began to read: "Lord, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. . . . We spend our years as a tale that is told. . . . So teach us to number our days, that we may apply our hearts unto wisdom." And so the future president of sixty millions of people read that wonderful psalm to the end; a chapter which magnifies God and humbles man; no voice of human pride is heard in it; there is in it no "shout of those who triumph,"

and no "song of those who feast;" it is a psalm that would be a sob, only that it accepts the fact that God is merciful as well as eternal, and therefore ventures to end in prayer. It is not such a passage as the self-sufficient would select in the hour of political triumph. It shows how God is in human history, and how he sometimes appears in "the power of" his "anger," carrying men "away as with a flood." It tells how human strength "is soon cut off and we fly away." The doctrine of the Ninetieth Psalm is, that God alone is great.

Such is the Scripture which this devout man selected for reading at family worship the morning after his nomination for the presidency of the United States, and at the very moment when he must have known that he was in the thoughts of more human beings than any other man on earth.

Then they all knelt in prayer, and General Harrison approached the mercy-seat in the spirit of the psalm. He acknowledged dependence upon their heavenly Father and thanked him for the mercies of the past. He prayed that in the future the divine hand might be both their protection and their guide, and that all things might be so ordered as to bring glory to the infinite King and good to the world. The prayer was in a tone of profound but controlled feeling, and at least one face in the little group was wet with tears as this humble man, who was so soon to be exalted, poured into the ear of God the prayer which his sense of new and awful responsibility forced from his burdened heart. The house was filling with people. The city was all excitement. It is no exaggeration to say that the nation was in a whirl, while peoples beyond the seas shared the feeling of the hour. It is a matter of no small concern to know that the man who stood at the center of this world-wide and almost painfully throbbing interest was in that stupendous moment bowed before the Lord in prayer, with the tones of the Ninetieth Psalm echoing almost like a threnody through his heart. It is not needful to say that he was not indifferent to the honor that had come to him. The thing to be remembered is, that he did not forget God when the honor came, but closed his eyes to the earthly splendor that he might acknowledge his dependence upon the King of kings and seek his holy guidance. Such a man will not be likely to go far wrong, and even political enemies will give him more honor,

and trust him more fully, because of this fidelity to his God. Persons who think that sneers at Sunday-school presidents are proof of wit now have an opportunity to display their talents, for President Harrison has been regularly in Sunday-school work for many years, and has followed it lovingly and successfully. He was one of the most painstaking Bible-class teachers in Indianapolis. And he was not content to deal with his class in its wholeness once a week. He selected individuals to whom he thought he should give special attention, and not a few have been led to consecrate themselves to God as the result of this personal effort of the teacher. It is not a trifle that in the prayer-meetings of his Church his presence is familiar, and that with as much humility as fidelity he shares in the unpretentious services. As a ruling elder he assists at the sacrament of the Lord's Supper, receiving the elements from the hands of the minister and distributing them to the communicants. Away from home he carries his Christian conscience and habits with him. A soldier testifies that in the army he never saw in General Harrison any thing unbecoming a Christian. An intimate associate, who said "I am not such a man myself," told me that, no matter who occupies the room with General Harrison, he always kneels in prayer before retiring, thus continuing through life the sweet custom his mother taught him in his childhood. Facts like these may not possess much interest to some, but the Christian heart of the nation responds to them with a thrill of joy.

Mrs. Harrison, who is a daughter of a minister of the Gospel, has been an active Christian also, and a cordial promoter of public charities. Among the many noble women of Indianapolis, whose zeal in good works is their glory and a benediction to the city, Mrs. Harrison's place is in the first rank. Intelligent, refined, educated, and devoted to God, she has helped to make her home as much a sanctuary of religion as of domestic love and happiness.

And what the Harrisons' home was in Indianapolis in its religious aspects their home in Washington will be. The pride of place and power will not drive out the spirit of devotion. A president needs divine aid quite as much as the poor and obscure, and no man knows that better, or appreciates it more, than he who now occupies that exalted station. As he was

leaving Indianapolis for Washington he addressed his townsmen in these words:

My Good Friends and Neighbors: I cannot trust myself to put in words what I feel at this time. Every kind thought that is in your minds, and every good wish that is in your hearts for me, finds its responsive wish and thought in my mind and heart for each of you. I love this city. It has been my one cherished home. Twice before I have left it to discharge public duties and returned to it with gladness, as I hope to do again. It is a city on whose streets the pompous displays of wealth are not seen. It is full of pleasant homes, and in these homes there is an unusual store of contentment. The memory of your favor and kindness will abide with me, and my strong desire to hold your respect and confidence will strengthen me to the discharge of my new and responsible duties. Let me say farewell to all my Indiana friends. For the public honors that have come to me, I am their grateful debtor. They have made the debt so large that I can never discharge it. There is a great sense of loneliness in the discharge of high public duties. The moment of decision is one of isolation. But there is One whose help comes even into the quiet chamber of judgment, and to his wise and unfailing guidance I will look for direction and safety. My family unite with me in grateful thanks for this cordial good bye, and with me wish that these years of separation may be full of peace and happiness for each of you.

"There is a sense of loneliness in the discharge of high public duties. The moment of decision is one of isolation." A very fine sentiment is that, and one which betrays a spirit at once sensitive and humble. Such utterances are not born of self-sufficiency. The cold and proud are too self-centered and too strong in their own sight to confess their need of companionship. Bishop Wiley used to say, "It is lonesome up here." So the president-elect said to the thousands who gathered at the station to see him off. "But there is One," he added, "whose help comes even into the quiet chamber of judgment, and to his wise and unfailing guidance I will look for direction and safety." No swelling periods could have touched the popular heart as did those simple words, and amid the responsive amens of a devout multitude he took his departure from a railway station which his pious words and humble spirit had, for the moment, almost transformed into a sanctuary.

J. H. Bayliss.

Art. II.—THE REFORMATORY MOVEMENTS IN THE LATER HINDUISM.

During the last half century there has sprung up in India an important departure from the old Brahmic faith. The Hindus have never claimed that their system is such a fixed thing that it admits of no enlargement or adaptation to new conditions. On the contrary, Hinduism holds to the idea of new light and great changes, answering to the development of the times and the growth of the race. The presence of Christianity in India, and of its growing power over the native mind, has been the great factor in causing a discontent with the Brahmic faith in its old and stagnant form. The new reformatory movement within the Hindu fold has a theistic, rather than a polytheistic, basis. It has already undergone serious changes. But every change has only proven the dissatisfaction of the educated native minds with the old idolatry. Down to the present time there have been four distinct Associations, each with its literature, apostles, churches, and zealous adherents.

I.—The Adi Brahma Samaj.

This is the original society. It originated with the Rajah Ram Mohun Roy, who was born in 1780 and died in 1833. He formally inaugurated his movement by opening a prayer hall in Calcutta, where he welcomed men of all creeds to worship the one true God. He gave a certain theological direction to the movement. But the first practical form for a permanent society was given by his successor, Debendra Nath Tagore, who in 1843 presented to the friends of the movement a solemn covenant, which was signed first by himself and then by the remaining adherents. By this they bound themselves to cultivate the habit of daily prayer, and to give up idolatry. In 1858 the Adi Samaj received its first great impulse. A young man, Keshab Chandra Sen, then in his twenty-first year, joined the society in 1859. His brilliant and fertile mind, his gift of eloquent speech, his boundless enthusiasm, his rich acquirements of western knowledge, fitted him for this new position. He soon rose to great influence, and imparted to the Samaj an enthusiasm which it had not possessed. Up to this time the Adi Samaj

had no missionaries. But Sen gave up his position in the Bank of Bengal, and others united with him, and they devoted their energies to advancing the new faith.* In 1861 he made a journey to Krishnaghar, and later created a great sensation in Madras and Bombay. In 1862 he was formally acknowledged as an Achargi, or minister, of the Samaj. Tagore was more conservative than his young companion, and though he was induced to throw off some of the accompaniments of the strict Brahma faith, he would not go the full length to which the brilliant and radical Sen was rapidly hastening. Embarrassments and differences arose. Finally, Sen presented the following ultimatum, as a condition of remaining in the Adi Brahma Samaj: That the external signs of caste distinctions, such as the Brahmanic thread, should no longer be used; that none but Brahmas of sufficient ability and good moral character, who lived consistently with their profession, should conduct the services of the Samaj; and that nothing should be said in the Samaj expressive of hatred or contempt for other religions. The ultimatum was rejected. The result was that Sen and his friends seceded, and laid the foundation of a new society—the Brahma Samaj of India.

The theology and philosophy of the Adi Samaj underlie all the new systems. The founder, Ram Mohun Roy, was a diligent student of theology, and mastered the English, Bengali, Sanskrit, Arabic, Persian, Greek, and Hebrew languages, with a view to study the sacred writings of Hindus, Mohammedans, and Christians, in the original. He arrived at the belief that a union of all religions could be effected under a form of monotheism. He established and endowed a prayer house in Calcutta, from which he excluded all idolatry, and with the purpose of "promoting the contemplation of the Author and Preserver of the universe," and strengthening the bonds of union between all religious persuasions and creeds. "His creed was simple rationalism." "He strove to please every body, and succeeded in pleasing no one." † He claimed adherence to Jesus "as the sole Guide to peace and happiness;" as "the

* Article on Brahmaism, "The Progressive Samaj," by Ram Chandra Bose, in *The Indian Evangelical Review*, July, 1883.

† Ram Chandra Bose, article on Brahmaism, "The Adi Samaj," in *Indian Evangelical Review*, Calcutta, 1883.

Founder of truth and of true religion;" and as "the spiritual Lord and King of Jews and Gentiles." But he did not admit the divinity of Jesus in the scriptural sense. He was a unitarian, and constituted the Upanishads, and not the New Testament, the canonical Scriptures of his association. His faith was a sad mixture of pantheism and monotheism. In attempting to reconcile all religions, he failed to see unity anywhere. His successor, Debendra Nath Tagore, made little improvement on the frail foundation which he found. Mr. Dall reports this:

On first visiting Debendra Nath Tagore, in 1855, I asked him whether he ever allowed the name of Jesus to be heard in his church.

"No, never," he replied.

"And why not?" I said.

"Because some people call him God."

When Debendra Nath Tagore organized his church in Calcutta there was a formal announcement of the abandonment of polytheism. This is the covenant which he and his twenty friends signed:

1. I will live devoted to the worship of that one supreme Brahma who is the creator, preserver, and destroyer (of the universe), the cause of deliverance; all wise; all pervading; full of joy; the good; and without form. I will worship him with love, and by doing things that will give him pleasure.

2. I will worship no created thing as the supreme Brahma, the creator of all.

3. Except on days of sickness or calamity, I will every day, when my mind shall be at rest, in faith and love, fix my thoughts in contemplation on the Supreme.

4. I will live earnest in the practice of good deeds.

5. I will endeavor to live free from evil deeds.

6. If, overcome by temptation, I perchance do any thing evil, I will surely desire to be free from it and be careful for the future.

7. Every year, and in all my worldly prosperity, I will offer gifts to the Brahma Samaj.

8. O God! grant unto me that I may entirely observe this excellent religion.

The creed is beautiful enough, but it is one only of high morality. When Sen proposed to advance upon it, and make important approaches to positive Christianity, his overtures were rejected, and he left the Adi Brahma Samaj and founded the

Brahma Samaj of India, or, as often designated, "The New Dispensation." The present president of the Adi Brahma Samaj is Rajirarain Bose, and Debendra Nath Tagore, Jr., is a member of the managing committee. This society is constantly declining. Its aggressive character disappeared with the departure of Sen. In both members and teaching it is losing its hold. Many of the persons who were its members and signed its covenant have disappeared as protestants against the Brahma faith, and lapsed into idolatry or indifference. The four fundamental principles to which the few followers still adhere are the following:

That God alone existed from the beginning and created the universe; that he is omnipotent, omniscient, immutable, benevolent, and supreme; that by the worship of him alone can the greatest good in this life and the life to come be obtained; and that to love him and do the works he loves constitute his worship

II.—The Brahma Samaj of India.

This association was organized in 1866, and went forth before the world as the Bharatvarsya Brama Samaj—the Brahma Samaj of India. Sen became its secretary and the practical administrator of its affairs. There was no president, God alone being recognized as head.* A selection of theistic texts was published, taken from the sacred writing of the Hindus, Mohammedans, Parsis, Jews, and Christians. These, with the Brahma Sangit and Sankistan, or hymns and choruses, were used in the Samaj services. The following motto, from the Bhagavadgita, accompanied the texts: "As the bee gathereth honey from flowers great and small, so does the really wise man gather substantial truth from the chaff of all scriptures, great and small." Two religious newspapers existing before the schism—the fortnightly *Dharma Tattva* (Religious Truth), and the weekly *Indian Mirror*, which Chandra Sen was allowed to take possession of—were utilized industriously by the new Samaj. The society now addressed itself to great reforms, and, going far beyond the philosophical limits of the Adi Samaj, boldly invaded the sphere of religion. It made relentless war on the social evils of the Hindu system. Pamphlets of progressive character in Bengali and English were published and circulated widely. Female

* Slater, *Keshab Chandra Sen and the Brahma Samaj*, Madras, 1884, pp. 48, *ff.*

education was advanced, child marriages were condemned, widow re-marriage was advocated; and, directly through Chandra Sen's labors, in 1872 the government passed an act legalizing Brahma and civil marriages. This last was the great social reform of Chandra Sen's remarkable career. As an evidence of the prompt invasion of the rigid caste system by the Brahma Samaj, during nineteen months of 1876 and 1877 there were eighteen Brahma marriages of which ten were intermarriages between persons of different castes, and four were widow marriages. The bridegrooms' ages ranged from nineteen to thirty-seven, and the brides' from fourteen to twenty-six; while eleven of the eighteen brides were specified as "educated." From July, 1861, to August, 1879, there were ninety-three marriages, thirty-five of the brides being widows.*

With the public appearance of Chandra Sen the reformatory or theistic movement passed from the narrow limits of the Bengali into the English language. Chandra Sen was very active with his pen. In 1866 he published his *True Faith*, a devotional book, somewhat after the manner of Kempis's *Imitation of Christ*. In 1873 he published his *Essays, Theological and Ethical*, and in 1872 and 1873 his *Brahma Pocket Diary*, after the style of the birthday text-books in England and America. His lectures were attended by large numbers of interested persons. So soon as they were printed they went far beyond the audiences of India, and found their way to England and the United States. Christ was prominent in them. Every year Sen delivered a lecture in the town-hall of Calcutta, on the anniversary of the founding of the Brahma Samaj. The interest of both Europeans and natives was intense and wide-spread. Sen's first lecture was delivered in 1866, in the theater of the Calcutta Medical College, on "Jesus Christ—Europe and Asia." It was an attempt to reconcile India to the Gospel and person of Christ. Debendra Nath had said:

> Theism is free. Popery was the first that robbed Christianity of its freedom, and, owing to its freedom, Protestantism has also lost its freedom. Let not the name of Christ enter into the Adi Samaj. Three hundred and thirty-three millions of gods and goddesses have been defeated by Brahmaism. Let us not be intimidated by another finite God.

* *Brahma Year Books*, for 1877–79, edited by S. D. Collet, London.

Such was the feeling in the educated minds of all India. The most hopeful reformers, until Chandra Sen, re-echoed it. They proclaimed the divine unity, but repelled the very thought of the divine Christ. Chandra Sen, in his creed, made a protest against this rejection of the divine Christ. He declared that Christ was a divine character. Through him the thought has permeated the whole country. "This feeling was dominant over the national mind till Chandra Sen came and dispelled the error. From that day the antipathy to Christ began gradually to disappear, and now almost every school-boy that makes a speech refers to him as the highest of divine characters." * However, when we come to analyze this divine Christ according to the conception of Chandra Sen, there is much to qualify. While he progressed in his Christology down to the day of his death, we do not find that he at any time believed Christ to be more than the highest manifestation of Deity, and not absolute Deity himself. Chandra Sen held up Christ and his Gospel as the "means of man's renewal," as "sent by Providence to reform and regenerate mankind;" that "it is the catholic Church of Christ that is opened wide to all men without distinction;" that "in Christ Europe and Asia are to learn to find harmony and unity." But, strangely enough, this great reformer "never called himself a Christian, but a theist." † Christ was more to him than all other teachers combined, but not the one Supreme God. In his lecture on "The Apostles of the New Dispensation," ‡ he says that his "New Dispensation"—the theology of the Brahma Samaj—is on "the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya. It is a divine dispensation. . . . Its distinguishing feature is its immediary, its denial of a mediator. . . . Fling away the sectarian's small Christ, and let us be one in the large Christ of all ages and creeds."

In 1881 he inaugurated the New Dispensation with much ceremony, the Hindu, Buddhistic, Mussulman, and Christian Scriptures lying on a small table covered with crimson cloth. The silk banner, "crimson with the blood of martyrs," was fastened to a silver pole, and fixed in front of the pulpit. The

* *The Liberal and the New Dispensation*, February 3, 1884.

† Slater, *Keshub Chandra Sen and the Brahma Samaj*, p. 61.

‡ Delivered in Calcutta, January, 1881.

creed of the New Dispensation, to take the place of the Thirty-nine Articles published in 1879, was the following:

One God, one Scripture, one Church;
Eternal Progress of the Soul;
Communion of the Prophets and Saints;
Fatherhood and Motherhood of God;
Brotherhood of Man, and Sisterhood of Woman;
Harmony of Knowledge and Holiness, Love and Work;
Yoga and Asceticism in their highest development;
Loyalty to Sovereign.

Chandra Sen, carrying out his eclectic system, performed certain ceremonies. On one occasion the Hindu Hari, or Saviour, was invoked, and the Brahmas, in imitation of the followers of Chaitanya, joined the "Mystic Dance" with banners and music. At another time Chandra Sen performed the Fire Sacrifice, in imitation of the ancient Aryan worship, as the ceremony of conquering temptation.* On still another occasion the Hindu Arati (offering) ceremony, or evening meal, was performed, accompanied with burning incense, waving candles, numerous musical instruments, and the chanting of the Arati hymn. The rites of foreign Churches were not forgotten, but introduced and blended with Hinduism. The Lord's Supper and Baptism were performed, and adapted to Hindu life. From Romanism the vows of continence and poverty were borrowed, as also the rite of the canonization of saints; while Comtism lent its system of dedicating each day of the week and year to a special cultus.†

Chandra Sen organized important Brahma societies in various parts of India, and, wherever he went to lecture, he was heard with such interest as no religious reformer in India had been listened to in recent times. He visited England, and his audiences there were astounded at his eloquence and thoughts. He returned to India, and continued his great work of theistic reform. His health failed, and on January 8, 1884, he died, at the early age of forty-five. His body was cremated on the same evening, amid an immense concourse of mourners and spectators. Since his death there has been an arrest in the aggressive power of the Brahma Samaj.

Chandra Mozumdar, the author of a brilliant work, *The Oriental Christ*, had been Sen's chief adherent. I had the pleasure of an interview with Mr. Mozumdar at his home in

* On June 7, 1881. † Slater, pp. 111, 112.

Calcutta. Of his pure purpose, serious thought, and correct life there can be no question. His personal bearing and appearance have been strong factors in his successful career as the most powerful assistant to Sen. Any one who sees him must confirm the following portrait of him:

Mr. Mozumdar is a man of remarkably fine presence. He is a little over the medium height, with black, flashing eyes, raven black hair, and a complexion of such a clear and beautiful tint that when one has seen it he wonders how, as judges of beauty, we can prefer the chalky whiteness of the English type. His face shows intelligence in every feature and line, and in conversation he is easy, pleasant, and dignified. We have called him a reformer. The ample outline of his form does not call to mind the Hindu devotee, who spends long years in preparation for absorption, and is forgetful of his physical wants.*

Mozumdar made a visit to the United States in 1833, where he lectured, and came into close relations with the Unitarians of Boston. He is in profound sympathy with Christianity, but does not acknowledge the divine character of Christ. He only speaks of him as "the Son of God, the manifestation of divine character in humanity; that character descends in Christ for the enlightenment, conversion, regeneration, and adoption of all men." In 1885 Mozumdar established in Simla *The Interpreter*, as the organ of his views. Of the mission of the Samajes we read in it the following hopeful outlook:

The truly worthy men among the different bodies of the Brahma Samaj must fraternize some day. The three Samajes must exchange invitations to their respective pulpits. Nay, we even expect to find the day when men who do not profess the religion of the Brahma Samaj, but whose spirit is the same as ours, shall be cordially welcomed to our churches and pulpits, to give us the advantage of their devotions and precepts. The present writer has been often invited by Christian ministers to conduct divine service, and deliver sermons from their pulpits to congregations whose views differ very materially from his own. There never was the slightest hitch or misunderstanding on such occasions, and will it be said that the universal religion of the Brahma Samaj is incapable of such toleration? The Brahma Samaj is undoubtedly a church, a community, but it is *not a sect*, it is open to receive good men and good things from every church, every religion, every community.†

The "Apostolic Durbar," or governing body of the Brahma Samaj, consisted of all the apostles and missionaries, in all

* *The Independent*, New York, Nov. 1, 1883. † *The Interpreter*, May, 1886, p. 5.

twenty-one members. These had control of the spiritual interests of the Church. They resolved to keep the pulpit vacant, and the presidential seat in the Durbar also vacant. They held that the dead leader's doctrine of the immediate presence and influence of departed guides made it unnecessary to fill the vacancy—that Chandra Sen was still present, and could have no successor. Mozumdar rejected this doctrine, and contended for his right to preach in the pulpit. This was not granted. The matter is still attended with grave dissensions. Meanwhile, the Brahma Samaj, while still publishing its periodicals, under the care of Chandra Sen's son, is every year adding to the uncertainty of the future of the New Dispensation.

III.—The Sadharan Brahma Samaj.

This is a secession from the Brahma Samaj, which took place in 1878 because of a serious difference with Chandra Sen. One of the distinctive characteristics of the Brahma Samaj had always been a protest against too early marriages, child-widows, and other social evils of Hinduism. But on March 6, 1878, Chandra Sen gave his daughter in marriage to the young Maharajah of Kuch Behar. By the notable Marriage Act, largely secured by this great apostle of a new reform, the minimum ages for the bridegroom and bride were fixed at eighteen and fourteen years. But both his daughter and the young Maharajah were beneath these ages. Immediately a great outcry was heard all over India. Chandra Sen had violated his own social creed. He had compromised with the old Hinduism from which he had rebelled. In vain he pleaded certain excuses. Twenty-nine of the provincial Samajes united with the most of the members of the great central Calcutta Samaj, and formed a secession, which called itself the Sadharan, or Universal, Samaj. From that moment the Brahma Samaj lost prestige, while the Sadharan Samaj, continuing adherence to the fundamental doctrines of the Brahma Samaj, flung out its banner to the breeze, and gained adherents in all quarters. Chandra Sen justified his course by holding that the marriage ceremony was only a formal betrothal. But this was without real force, and the public judgment pronounced against him. It was a real marriage. Idolatrous practices were adopted at

the marriage. But these were adopted without Chandra Sen's knowledge, and under his protest. Chandra Sen's leading apology was, that he was inspired to consent to the marriage of his daughter at her early age. He had already given out broad hints that he possessed adesa, or inspiration. He repudiated the claim to be a prophet, but held that he was "a singular man." In consenting to the marriage, Chandra Sen held that he was acting upon the "actual will and commandment of God," and that he was compelled to act as he did. The propriety of the marriage was decided by Chandra Sen's special light. Before the question of this marriage arose, Chandra Sen had exhibited a growing tendency to regard his doctrines as infallible truth. This had awakened serious opposition within the Samaj. When, therefore, the marriage took place, and he gave his consent to it, the time had come for many of his followers to withdraw from fellowship with him. It was a severe trial. He bore himself with becoming dignity. But nothing he could do had the effect of calming the storm.

Sivanath Sastri, speaking for the Sadharan Samaj, stated the mission of this new theistic society to be the following:

1. To preach and propagate the idea of a personal God—the *Parama Purusha*, as in Sanskrit he is called—of a God who loves righteousness and hates sin.

2. To preach and propagate and also to teach by personal example the idea of true spiritual worship—consisting of communion and prayer, as distinguished from the outward observance of idolatrous rites; which idea, if once properly grasped, will inevitably give rise to spiritual struggles.

3. To divest conceptions of piety from the errors of sentimentalism and mysticism on the one hand, and asceticism and ritualism on the other; and thereby to divert the religious enthusiasm of the people to channels of practical usefulness, to fields of active philanthropy, and to the elevation of individual and social life.

4. To seek and establish the grand but often forgotten truth of the brotherhood of man, by the overthrow of caste, and every other form of tyranny of class over class; the elevation and emancipation of women being an important step in this direction.

5. To promote freedom of conscience and to kindle the sense of individual independence; thereby sowing the seeds of domestic, social, political, and spiritual liberty.

6. To communicate to the body of the people, through the means of individual lives, a living and conquering moral energy, born of faith and earnest prayer, which will impart strength and

vigor to the exhausted moral and spiritual nerves of the race, and will help them to be morally and spiritually regenerated.

The creed was declared to be the following:

1. There is only one God, who is the Creator, Preserver and Saviour of this world. He is a Spirit, infinite in power, wisdom, love, justice, and holiness, omnipresent, eternal, and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God must be worshiped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. Love to God, and carrying out his will in all the concerns of life, constitute true worship.
5. Prayer and dependence on God and a constant realization of his presence are the means for attaining spiritual growth.
6. No created object is to be worshiped as God, nor any person or book to be considered as infallible and the sole means of salvation; but truth is to be reverently accepted from all scriptures and the teachings of all persons, without distinction of creed or country.
7. The fatherhood of God and the brotherhood of man, and kindness to all living beings.
8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.
9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it, and union with God in wisdom, goodness, and holiness is true salvation.

The new Sadharan Samaj instituted a liberal order of government. It was not to be ruled by one mind, but by officers duly elected by their fellows. The general officers are four in number, elected annually. They act in conjunction with a general committee of forty, also elected annually, and a certain number of representatives of branch Samajes. This committee, in its turn, appoints an executive of twelve persons for the year. This republican form of government was most flattering to the native taste for independence. No one mind could control the body. A large prayer hall, or church, capable of holding twelve hundred persons, was built in Calcutta, and opened for use in 1881. Various organizations were founded to promote the interests of the new and vigorous Samaj: the students' weekly service; the students' prayer-meeting; the theological institution for lectures and discussions; the Theistic Philanthropic Society, for the moral education and improvement of working-men by a night school and house visitation; the Brah-

mica Samaj, for Brahmist ladies; and the Bengal Ladies' Association, for the union of lady members and non-members; a city school, for the higher education of boys, and a boarding school for Brahmist girls which trains girls for the university examinations. Its organs are *The Indian Messenger*, a weekly devoted to religious, social, and educational topics; a monthly magazine for ladies; a monthly magazine for children; and a Bengali and English political and scientific weekly.

The leader of the Sadharan Samaj is Sivanath Sastri, but care is taken that no one man attain to a controlling influence. The first four missionaries were publicly set apart in 1880. A missionary committee has in hand the special work of training missionaries, who, after obtaining a certificate, go out preaching for one year as "probationers." The Executive Committee hold themselves responsible for maintaining the families and educating the children of the missionaries. In addition to regular missionary laborers, many persons engaged in secular occupations, including several Calcutta students, undertake preaching tours, and other means of spreading the faith. In Bengal alone, in 1884, there were ninety different Samajes, while others existed in other parts of India. In all the three Samajes—the Adi, the Brahma, and the Sadharan—there existed in 1879 one hundred and thirty societies or Samajes. By 1884 this number had risen to one hundred and seventy-three, with fifteen hundred enrolled members and about eight thousand adherents. By the present date it is safe to say that this total has increased at least thirty-three per centum.* There are, from last accounts, twenty-eight periodicals representing these three Samajes, of which fifteen are in Calcutta alone.

IV.—The Arya Samaj.

We now come to the consideration of a theistic society which differs essentially from the three preceding Samajes, and nevertheless agrees with them in protesting against the current Hindu idolatry and all forms of caste. It is violently opposed to the other Samajes, and not less so to Christianity. No word of even cold admiration of Jesus Christ and his Gospel is spoken by its apostles. It claims that the Hindu faith of modern times is a gross superstition. Idolatry, and caste, and all the

* Slater, *Keshab Chandra Sen and the Brahma Samaj*, pp. 82, *ff.*

grosser forms of existing Hinduism are simply corruptions which have grown up through the ignorance and evil purposes of men. The Rig-Veda, the oldest of all the Vedas, never taught any such absurdities. Only the purest monotheism can be found in it. The Arya Samaj, therefore, proposes a radical reform of all the religous and social evils of India by returning to the primitive Aryan faith, as laid down in the earliest Indian scriptures.

This new theistic movement arose in Gujurati, in western India. It seems to have had no outward connection with the revolution going on in Calcutta, and yet, if we could trace its origin fully, we have no doubt it would be found to be due to the theistic agitations prompted by the three Samajes which arose in Calcutta. Its founder, Dyananda Saraswati, was the son of a Gujurati Brahman, and was born in 1825. His early development was rapid, and out of the usual line. His father was a worshiper of the god Mahades, and taught the boy the same worship. But the son read so much and so widely that his mind began to rebel against the absurdities of polytheism. When twenty-two years of age he forsook his father's family and joined a company of fakirs, or mendicant priests. He heard a celebrated teacher, Anand Saraswati, who gave a new shape to his whole life. The young man adopted an austere life, spent eighteen hours a day in meditation, traveled from place to place, and taught the necessity of a life of search for *gyan* and *moksh*—knowledge and salvation. He sought to turn the learned teachers from their old teaching, and to teach nothing but the Vedas, and to help him lead his countrymen back to the primitive theistic faith. Here he failed. He then resolved to change his policy, and by means of rich men began to establish schools. He founded four of these, where the professors were paid about twelve dollars a month, and the pupils were provided with food, clothing, and books gratuitously. The study of Sanskrit was the chief employment, and the object was to spread the knowledge of the Vedas. But here, too, he failed. He then adopted, in 1875, his final method—to travel through the country, distribute books, preach, and establish branch Samajes. This method proved successful. At the time of his death, in 1884, Dyananda Saraswati had established Samajes in Bombay, Calcutta, the North-west provinces, Oudh,

Rajputana, and the Punjab. There are now throughout India two hundred and fifty Arya Samajes. These, with an average of fifty members each, would make 12,500. This is a low estimate, as the Lahore Samaj alone has 500 members, and Bareilly 300. The chief Samaj is at Meerut. It is composed of twenty-three eminent and learned professors, and to them all reports must come.* The following is the creed of the Arya Samaj:

1. There is but one God. He is without body. Omniscient, happy, true, without beginning and without end, self-existent, omnipresent, holy, and we must worship only him.

2. The Vedas came from the *Gyan* of *Ishwar*. They are without beginning, and were revealed to man through Rishis of ancient times.

3. There are three things which had no beginning and will have no end; namely, (1.) God. (2.) Souls. (3.) Matter. Souls and matter came out from God, and are subject unto him.

4. The four Vedas are the only authoritative books, and they came from God by verbal inspiration.

5. Eternity is divided into four periods or ages—(1.) Stayug. (2.) Dwapar. (3.) Treta. (4.) Kalyug. The three eternal things *act* during these periods, and manifest themselves in the order of the ages as enumerated.

6. God exists in two states; namely, Nirgun and Sargun. When he is passive, does nothing, is in a comatose state, and no attribute can be affirmed of him, he is Nirgun, or without attributes. When he is active, does something, becomes manifest, and attributes can be affirmed of him, he is Sargun. When in the state of *Nirgun* he came under the influence of *maya*, or ignorance, and through that influence became Sargun, then the universe became manifest and souls became conscious.

7. Sin can be affirmed only of that person who actually sins, and hence it cannot be said that all men are sinners.

8. Prayer should be offered to God five times a day.

9. Obedience to God and a life ordered in accordance with the Veda, will procure *mukti*, or salvation.

The Aryans hold that by obedience to the following ten principles, and a performance of daily duties according to the Veda, a person may attain to a better birth:

1. God is the origin of all true knowledge, and all discoveries which are from that true knowledge.

2. God is the Creator of the world, is incorporeal, omniscient, omnipresent, happy, holy, and we should worship only him.

* Neeld, *The Arya Samaj*, Budaon (India), n. d., pp. 3, *ff*. This is by far the best work produced in the history of the Arya Samaj.

3. The Vedas are the books of true knowledge, and it is the duty of Aryas to read them and teach them to others.
4. We must always be ready to give up untruth and accept the truth.
5. All our acts must be performed according to the Veda.
6. The special object of the Samaj is to help others, in both bodily and spiritual matters, and to make such improvements or reforms as may be beneficial to all.
7. We must live with love to others according to our religion.
8. Advance must be made in knowledge, and ignorance must be banished.
9. Aryas should rejoice not only in their own prosperity, but also in the welfare of others.
10. Persons performing duties for the public good must be subservient to others. In duties which concern our own persons we should be independent.*

On the question of women and marriage, now the uppermost social question of all India, the Aryans hold that Hindu widows should be permitted to remarry; that girls should not marry until they are at least sixteen years of age; and that women should be educated.

While all the Samajes have seized upon the press with enthusiasm, as a means of propagating their opinions, the Arya Samaj has been foremost in the use of it. They have copied the methods of the missionaries very closely. Their Catechism is modeled after those of the Christian Churches. They have presses in Lahore, Agra, Muttra, Meerut, Bareilly, Allahabad, and other places. In the places where the members meet, books and periodicals are on the tables. A Hindi translation of the Veda is issuing in Allahabad in monthly parts. Monthly papers are issued in Meerut, Lahore, and Bareilly. I have before me some numbers of the *Arya Patrika*, published in Lahore in 1887, in which public meetings are reported, contributions are acknowledged, and independent essays are given, on such subjects as "The Poverty of India," "What is Brahmaism?" and "Love, Justice, and Propriety should Guide Us in our Dealings with Others."

The order of service of the Arya Samaj is as follows: The service is on Sunday, because on that day the public offices and courts are closed. The meeting is led by the most learned

*Om, *The Arya Catechism; or, The Indian Youth's Aryan Moral Companion*, Meerut, 1886, p. 29.

teacher. The services are opened and concluded with a form of prayer from the Veda. Songs are sung. The Veda is expounded. The whole service is an imitation of Christian worship. Women and children are enrolled as members, but women do not attend the services, but if they wish to know what has been done, must ask their husbands to tell them.

There is a branch of the Arya Samaj even in London. The hymn-book used in the service is entitled *Theistic Hymns*. Nearly all the hymns are from Christian hymn-books. Among them are the following:

"My God, my Father, while I stray,
Far from my home, on life's rough way,
O teach me from my heart to say,
Thy will be done;"

"O God, our help in ages past,
Our hope for years to come;"

"My God, my Father, blissful name!
O may I call thee mine?"

But the Arya is eclectic. He borrows a gem wherever he can find a lending hand. Accordingly, in his *Theistic Hymns* for use in the London congregation, are the following:

"The boy stood on the burning deck
Whence all but him had fled;"

"Tell me not in mournful numbers
Life is but an empty dream;"

"There's a magical tie to the land of our home
Which the heart cannot break, though the footsteps may roam;"

"India, thou best of the climes of the world,
Where victory attended thy banners unfurled,
O, country of sages! O, land of the brave!
Thou cradle of poets, and the hero's proud grave."*

In another paper we shall endeavor to show the great religious significance of these disintegrating forces within the Hindu faith, and their real character as precursors of the certain domination of Christianity over all the native faiths of India.

* Comp. Forman, *The Arya Samaj: Its Teachings and an Estimate of It*, pp. 61, 62, Allahabad, 1887.

John F. Hurst

Art. III.—THEOLOGY: A SYMPOSIUM.

THEOLOGY AS A SCIENCE.

Science is truth systematized: in other and fuller terms, it consists of information, facts, or phenomena, first carefully and definitely ascertained; next, accurately reduced to their principles and relations; and then clearly set forth in logical order and philosophical manner. These three processes, investigation (by experiment, observation, or testimony), analysis, and synthetic statement, are essential to any lucid and successful scientific treatment or treatise. Herein science, properly so called, differs from mere *knowledge* or simple *belief;* it is the classification and verification of these latter; they furnish the materials out of which it constructs the edifice; they afford the crude elements from which it educes law and generalization, and which it arranges accordingly.

It has often been questioned whether theology is strictly a science at all, or ever can be truly made or called so. That the Bible does not propound it as such, *at least in the modern acceptation* of the word, is admitted by the wisest advocates of the inspiration of Holy Scripture; and they are thereby relieved of many of the apparent discrepancies arising from a comparison of biblical phraseology with scientific terminology. The sacred writers give testimony only in the form of history or poetry, doctrine or prophecy, on matters relating to God, angels, and man, affecting conduct in this life and destiny in the next; but it is wholly in a popular style, and rarely, if ever, in the guise of formal ratiocination or abstract enunciation. They are often experts in the topics that they treat, and they are always truthful in their statements when interpreted according to their real intent and the *usus loquendi* of their times; but their reasonings are not cast in syllogistic form, nor their figures conformed to strict rhetorical rule; their narratives are not constructed after the classic pattern, nor their teachings enunciated according to pedagogic art. They utter no dogmatic dicta, they discuss no metaphysical abstractions, they attempt no scheme of theodicy. But they supply the basis and the tests of all these. The decalogue, for example, is a prac-

tical guide to the most important duties of life, sacred, social, and personal; but it is not, and never pretends or was meant to be, a full code of morals, much less a didactic exposition of ethics in general. So likewise the tale in Genesis gives glimpses of the origin of man and his abode, and pictures of primeval manners; but it was not put forth as a scheme of ontology, cosmology, or anthropology, nor can it legitimately be used as an outline of the astronomical, geological, physiological, psychological, sociological, or ethnological genetics and growth of our planet and race. Yet all these sciences, as developed from other sources by modern savants, of course have important relations to these divinely as well as humanly indited pages; and we cannot afford to neglect or disparage the quota of information which they contribute to the general stock on the points where they come into the field of inquiry. Precisely in the same manner, but in a vastly more interesting way and valuable degree, because more directly and extensively, the Bible yields the *disjecta membra* out of which the body of theology is to be reconstructed in harmonious strength and symmetric beauty, by means of the same processes employed in other departments of modern science, namely, a collection and comparison of all the particulars known, from whatever source; a thorough and searching test of their pertinence and correctness; an inexorable dissection of their common elements, their essential differences, and their mutual dependencies; an ingenious but ingenuous classification and reconstruction according to their true relations thus discovered; and finally, a clear and unsophisticated tabulation and exposition, whether in simple or learned words. That such an achievement is desirable no one surely will deny; that it is practicable would seem evident from the nature of the case, as viewed in the light of the above definitions and discriminations. The tendency of the age is strongly in that direction, and the example set in other lines of thought stimulates theologians to the attempt. The world will never rest, nor will the mind of man be satisfied, until something like scientific order is evoked out of the chaos which has hitherto so sadly reigned in this realm. Let us look calmly and closely at the principal difficulties in the way of this result, some of the encouragements in its pursuit, and the best means for its accomplishment. These three aspects of the case are so mutually

involved or indicated that they may most conveniently be considered together under the several heads with respect to which we have room briefly to present a few particulars.

1. The chief of these obstacles, no doubt, and one that must forever be a main impediment to a finite mind, is the essential abstrusity of many—we might perhaps say most—of the components themselves that go to make up what is distinctively called theology. The foremost topic, from which the whole subject has derived its name, is God; a being of absolute perfection, uncognizable by the senses, the very origin of the conception of whom is disputed, and whose nature we can only know, even after revelation has condescended to enlighten us, by a comparison with our own. The next great theme of theology, parallel with this, is man; but he, unfortunately, is almost as great a riddle to himself. Finite though he is most emphatically, and falling short even of his own ambitions, especially in his present depraved estate, he yet exhibits powers and functions and capacities that evince his divine origin and similitude, but which, even with the full light of consciousness directly beaming upon them, are a puzzle that has made the famous paradox of antiquity the standing and still unexhausted lesson of philosophy, "Know thyself." But, thirdly, theology is practically occupied with the mutual but not altogether reciprocal relations of these two beings to each other, still more than with the inner nature of either of them. This, while it somewhat relieves in other respects, rather enhances the problem; for it is like formulating an equation between two qualities, both of which are unknown. Their very resemblances and differences give intricacy and uncertainty to the comparison, and make the theological calculations and balancings almost endless and confusing. The votary of natural science is not slow to point to these hinderances in the path of the theologian, and often sneers at the vain and seemingly hopeless task of unraveling the tangled thread of investigation.

But let him not boast too soon; there is another side of the question. Ask him what he positively knows about the essence of matter, or the inner nature of force, the two prime elements of which he has to treat, and you will immediately see that he is as ignorant of these, and of the *nexus* between them, as the theologian is of the similarly fundamental ques-

tions relating to spirit, whether human or divine. Even physical science deals only with observed or felt phenomena, that is, literally, "appearances;" and metaphysical science, of which theology is a branch, has precisely the same sphere, but in a supernatural aspect. In short, genuine philosophy, which comprehends both departments, has for its legitimate office, as above defined, the collection, discussion, and promulgation of such external facts exclusively. The two realms correspond exactly to each other, as the terrestrial and the celestial globes; although the configurations upon them are entirely different. There is, therefore, no inherent absurdity or impracticability in a system of theological science any more than in a physical one, so far as the subject-matter is concerned.

The objection often urged against the certitude of theology on this ground, and especially the allegation that it is all or chiefly speculation, is so specious and common that we linger a little to refute it more fully. For the purpose of exemplification we select two of the most cardinal and perplexing doctrines of revealed religion, the trinity and its congener the incarnation; we would like to complete the triad by including the atonement, but our space forbids. Unitarians affirm that the idea of three persons in one Godhead is a mathematical contradiction, and demand a specific definition of the distinction signified by the term "person," if Trinitarians would relieve themselves of the charge. But in every science, and indeed in every-day phraseology, nothing is more common than to speak of a thing as triple in one respect and yet single in another; and when we come to differentiate two objects we never, as we have already seen, are able to do so by a palpable discrimination of their interior substance. All that we can in any case reach is a verbal statement, often merely figurative, and always liable to captious perversion or educational misapprehension, of the difference in idea or aspect which they present to the mind of the propounder, but which he may not perhaps be able fully and clearly to outline to himself, much less adequately convey to another. This is not mere dialectics, nor play upon words; but an actual variation in conception, which language helps to fix and crystallize. The same truth is more strongly illustrated by the doctrine of what we may in like manner style the *hypostatic* union between the divine and

the human natures in Jesus. We may intelligently propound and believe the *fact*, although we may not be able to explain its *modus;* just as we hold and teach many basal truths of science, the interior economy of which we cannot interpret. In a word, there is no more inconsistency in the tenets of a triune God and a dual Redeemer than there is in the aphorism of a combination of body and soul in a human unit, or of matter and force in a physical monad.

2. Besides these intrinsic difficulties in theology there are others of a more accidental character, but which operate, perhaps even more powerfully and extensively, in its truly scientific development. The most obvious of these is the denominational or ecclesiastical prejudices which have often created a rancorous bigotry on certain doctrines and engendered a haze of controversy amidst which truth has been lost sight of and candor extinguished. Rival churches and antagonistic creeds have been formed, and anathemas have been fulminated, as if an *ipse dixit* of a mortal could identify or uphold verity. Dogma has ruled and authority been invoked, rather than reason and argument; and so faith and charity have been sacrificed on altars really consecrated to the idolatry of self.

But a better and a brighter day has at length dawned upon the best and brightest portion of the world. Protestantism has measurably united its forces and consolidated its purposes, not only against the heathen and semi-heathen foe, but likewise for the ascertainment and systematization of its own doctrines. The Bible will yet yield up all its secret stores of information on the profound problems which we have touched upon, and every other source of knowledge is more and more contributing to its elucidation and confirmation. Archæology is exploring the past, philology is delving into the mines of comparative language, and philosophy is scanning the subtlest vistas of thought, in aid of revelation; and above all a devout spirit of consecration is wedded to an earnest zeal in intellectual effort to solve the doubts and establish the convictions of honest Christians who have read their Bibles with a faith that was clogged with much ignorance and that labored under many inconsistencies.

3. The only other important hinderance to the scientific development of theology that we shall name is the subjective one which the natural heart of mankind continually interposes to

the reception of divine truth in the love and practice of it. Ever since the fall this has been an active though unavowed factor in the satanic plot for thwarting the counsels of sacred wisdom. God's mortal children are alienated from him, and therefore from his teachings, and they refuse to come to the light lest their deeds should be rebuked. A secret bias in favor of sin is to be suspected at the bottom of all radical theological fallacy, and never does the soul arrive at thorough ingenuousness until it has surrendered its pride of self-opinion, which is the most insidious form of self-righteousness. At the foot of the cross only can the scheme of divine science be rightly comprehended. The God-man is the sole teacher of its deepest meaning, and a regenerate mind only is competent to understand the things of the Spirit in their highest and truest import. The root of genuine Gospel faith is a cordial love of the truth, and this the Holy Ghost must implant in the soul of the student in the school of Christ. There is no sound theology without this; there never was, and there never can be. But in proportion as the mind is thoroughly permeated with this leaven of the kingdom of heaven, a hearty search and sifting will be engendered, that will not rest until a satisfactory knowledge of God, the soul, and their relations is attained, whether humbly or professionally entertained and expressed.

Finally, we remark that, despite these and other limitations and drawbacks, immense and substantial and permanent progress has actually been made in the science of theology during the history of our race, and never more rapidly or surely than within the century now drawing toward its close. Not only did each successive dispensation after the Edenic unfold the theosophic scheme more fully, but Christianity itself has at every revolution digested and clarified its formulas of belief, from the publication of the Athanasian creed, which settled the first great and ever most important question of the trinity and the incarnation, down to the theses of Luther, who nailed the doctrine of justification by faith in the one Atonement to the doors of the evangelical Church forever.

James Strong.

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THEOLOGY A DISCIPLINE.

Theology, taking the word in its etymological and most restricted sense, is doctrine on God. God is the *object* that the eye of faith perceives and reason seeks to know. Taken in a wider sense, theology contemplates God in his relations to man and man in his relations to God, its aim being to furnish a systematic knowledge of the Christian religion.

The kind and degree of discipline resulting from the wise prosecution of a science will correspond, other things being equal, to the relative position which the *object* or theme of the science occupies on the scale of truth. The more noble and spiritual the living reality is which we study, the more ennobling will be the reactionary influence on the life and character of the student. The more profound and difficult the problems requiring solution, the greater will be the strength of mind and the skill in acuteness, perspicuity, and logic of thought developed by the effort to acquire satisfying knowledge. Thus equipped the vocation of an earnest theologian becomes a discipline of the *whole intellectual man;* will, reason, imagination, and memory—indeed, all spiritual capacities and mental faculties—are trained, nourished, strengthened, and matured. His ethical life and his entire psychological constitution come under the elevating and stimulating influence of the highest order of truth.

1. This discipline is *spiritual.* "God is Spirit." The perception of God, the contemplation of his being, his will, his attributes, his relations to mankind, especially the constant endeavor to know the Father and the Son and the Holy Spirit by doing the divine will, spiritualizes the mind.

Faithful contemplation of God may be likened to the vision of the beautiful in nature and art. Divine works and human works of beauty cultivate taste for the beautiful; and as taste grows in acuteness, in purity and critical perception, the beautifying efficacy of the beautiful increases.

The truth of Christianity is concrete. It does not consist in abstract propositions. Truth is in the first instance personal, a *living* person, Jesus, the incarnate Son of God. "I am the truth," he says. Truth is pure, righteous, good, immutable in

being and character, uniting all human qualities and all divine attributes in ideal perfection. The portrait is drawn with inimitable simplicity, skill, and transcendent power by the New Testament writers—a portrait so peculiar, so rich, so transporting, that though critically examined by genius, tested by scholarship for many centuries, and more studied by multitudes than any picture, statue, or poem, it has not yet been justly estimated.

2. The study of the good, as sketched in the gospels and epistles, is a training toward a superior manhood, intellectually, morally, and spiritually. Neither Jew nor Greek attained to more than the faintest outline of the image of the man who became the Saviour of his people and actualized faultless goodness. By the wisdom of the Greek it was not anticipated. The extraordinary insight of Plato into the firmness and nobility of virtue did indeed foretell the sufferings of the "righteous man," should unsullied virtue appear in a real person. But the ideal as drawn in living characters by evangelists and apostles unites supreme authority with patient endurance of personal wrongs, almighty strength with gentleness and forbearance, unexampled wisdom with tenderest sympathies, spotless righteousness with unchangeable devotion to the salvation of the wicked, unwavering fidelity to a heavenly mission in the midst of corruption and hypocrisy with love and mercy to the poor, to the sick, and to the oppressed. The good in concrete form, as in the personal history of Jesus it confronts the eyes of men, presents an ideal of goodness which, when studied as a whole and in each of its particular characteristics, becomes, for the earnest student, a moral force exceeding in effectiveness any other sanctifying and ennobling power. No other culture discloses a disciplinary power in the service of moral goodness comparable with the fruits of genuine Christian theology.

3. Christianity challenges *obedience*, the obedience of faith. First of all, confidence in Jesus as the Christ is enjoined, a confidence which is to be active in the devotion and consecration of love.

To acknowledge and receive the truth with a believing will is the obligation imposed by truth. This obligation, before all other obligations (Matt. x, 37), demands recognition. Truth is its own argument.

Truth, however, when it has authenticated itself to the eye of the soul and has been appropriated by the obedience of love, is not a slumbering, a quiescent possession. Like "a corn of wheat" fallen into the ground, "it bringeth forth much fruit." It develops itself in the sphere of consciousness, unfolding its riches in the form of *knowledge* no less than in excellence of character. The possessor of Christian truth is impelled to inquiry into its origin, history, and elements. The faith that clings to the cross thinks on the cross.

Theology is a necessary science. Belief gives impulse to reflection on the objects of belief. This proposition is applicable to all departments of knowledge. Belief in the veracity of the senses conditions the possibility of the empirical sciences. The reliability of testimony is the foundation of historical knowledge and of historical criticism. Confidence in the truthfulness of mankind inspires and justifies the sifting of traditional opinions. Faith in the kingdom of God founded by Jesus Christ prompts the desire after a full and thorough knowledge of the kingdom. The Christian scholar *thinks;* he must think, being impelled to thought both by the "object" on which he believes and by the nature of faith. The "object" on which he thinks raises problems at once the most solemn, most profound and practical.

The compass of theology comprises all the problems that challenge the scientist and the metaphysician: God and the universe; God and man; the relations of the world to its Author; the mystery of evil, moral and physical; and the repulsive darkness of the grave. Questions on these realities come to every thoughtful man, Christian or non-Christian, and he must, whether he chooses to do it or not, either give them a serious answer, or, ostrich-like, thrust his head into the sand. In addition, theology comprises problems still more momentous and far-reaching: the original reciprocal relations between God and man as suggested by the incarnation; the historical facts concerning the birth, growth, temptation, teaching, miracles, death, resurrection, ascension, glorification, and second coming of Jesus, the Son of man; the advent of the Holy Spirit; the Church, with all questions involved in her origin and organization, her mission and perpetuity, including her conflicts and triumphs, the resurrection from the dead, the final judgment,

and existence in the world to come—facts and problems these which presuppose not only the phenomena confronting natural science and the postulates of philosophy, but presuppose historic events and irrepressible ideas that transcend the range of philosophy and of natural science. All cycles of existence, earthly and heavenly, material and immaterial, corporeal and psychological, human and divine, challenge intellectual inquiry, invite and sustain intense thought, broad and deep thought, with a force that taxes and ripens all the energies of the mind.

The prosecution of theology requires as conditions of the first importance confidence of faith, devotion of love, spirituality of mind, and symmetrical Christian character. And when these fundamental conditions are at hand, the pursuit of its manifold departments in a spirit consistent with these conditions matures strength of intellect and disciplines logical thought. In proportion to his inborn abilities, the man becomes a man of mental vigor, of nice discernment, of critical judgment on valid processes of reasoning, skillful in conducting abstruse investigations, and distinguished for simplicity and directness of scholarly speech.

Will any one deny that problems respecting the self-existent One who is Father and Son and Holy Spirit; respecting the ground of all things; the relations between God and man on the plane of the Adamic race, especially this relation as existing in the divine-human constitution of Jesus Christ; respecting redemption, including the annulment of the law of sin, the remission of penalties, and peace between the transgressor and his righteous Judge; respecting the mystery of human death, the victory over death in the resurrection, and the life of perfected blessedness in fellowship with God in the realm of his own glory—deny that such problems are profound, requiring fixed contemplation, patient study, broad scholarship, discriminating judgment, and a trained imagination? If such questions are real, momentous, and profound, will not persistent inquiry draw out and perfect the *intellectual* as well as the moral and spiritual powers? Is it not true that the culture of intellectual vigor, stimulated and sustained by intellectual application, will be effective in proportion to the magnitude and solemnity of the problem?

The pursuit of theology, using the term in its widest sense, is

a discipline of the personality of man, of his spiritual aptitudes, of the sympathies of his heart, of his ethical constitution. For this reason theology may become a peculiar discipline of the intuitive powers, of conception, of memory and imagination, of judgment, comparison, and reasoning, of logical organization, and of the expression of thought by words. For the knowledge of truth is conditioned on the love of truth; and the right use of the knowing and the ratiocinative faculties turns on genuine freedom of will. Says the great Master of all philosophy, "The truth shall make you free"—free from bondage to wrong, and by consequence from weakness of will and from errors in thought.

4. Theology is *progressive;* advancing with sound knowledge of the Scriptures, and with the growth of the spiritual fitness of theological scholars. No past status of the science is final. Present results are only an approach toward the ultimate goal. In this respect theology is nigh of kin to all other sciences, ethical, psychological, and physical. Its disciplinary virtue, however, does not turn on the perfection of its results, no more than the culture afforded by other departments of knowledge depends on the absence of all deficiencies, or even on the absence of positive errors.

Nor is its disciplinary virtue conditioned on any particular *system*, whether the system assert the principle of Augustine and Calvin, or the principle of Arminius and Episcopius, or the principle dominant in the Christological method. Whilst the variations are not unimportant, the difference of one system from another system, when all alike affirm the fundamental facts of Messianic revelation, is but a relative difference. At bottom different systems are one. All contemplate, inquire into, and study *one* central theme: God manifest in the person of Jesus Christ. The same profound and far-reaching problems, though methods of solution no less than results may greatly vary, confront all alike; and the spiritual, moral, and intellectual discipline of theological science, whatever be the school, is discipline in spiritual character, moral growth, profundity and precision of thought, and refinement of life. As compared with other sciences these propositions are supported by history, notwithstanding the fact that theological disputes have often been violent, and even embittered by personal animosities.

5. The difference between theological preaching and anthropological preaching is not unworthy of attention. The one emphasizes God and his attributes, Christ and his mediatorial work, the Holy Spirit and his office of sanctification, providence and its wise dispensations, the kingdom of God and the reality of its presence on earth. By the very presentation of these spiritual themes in a way and manner adjusted to the capacities of a congregation, people are effectually raised into communion with things pure, holy, heavenly, addressing them from the supernal realm. Powers from above lay hold of mind and heart, drawing heart and mind from earth toward heaven, from things transitory to thing substantial.

Anthropological preaching makes man prominent. Man it sets before the mind of man, proclaiming the frailties of his nature, describing the deficiencies of his character, and portraying the unworthiness of his evil habits. Contemplation and thought are introverted. Instead of beholding the glory of the Lord, the eye of the soul looks at the imperfection and darkness within. Self-observation, the analysis of motives, of dispositions, and of aims will scarcely be effective in the way of elevating, purifying, and sanctifying the heart. Self-*consciousness* and self-*reflection* will have no more power to ennoble and spiritualize personal character than there is at hand in *self*.

To represent man to himself is a part of the obligation of the pulpit, though but a subordinate part. The representation of *God*, of God incarnate in Jesus Christ, gives an upward, a God-ward direction to the mental and moral faculties. A holier, higher, and mightier world is brought to bear directly on the will and the intellect. The effect of proclaiming *divine* holiness and *divine* love is in the true sense itself divine, and for this reason also, in the true sense, an uplifting and a spiritualizing of humanity.

Eml. V. Gerhart.

THE DANGERS WHICH BESET THEOLOGY.

For the purposes of this paper theology may be defined as the logical expression of the basal elements of religion, natural and revealed. As a system of truth, theology is rooted in both God and man; and though its principles, in the wide sweep they take, may touch the whole circle of the sciences, yet it is complete in itself and independent of every other body of truth. Theology is purest and best when, in its own light, it is permitted to stand forth, *isolated* and *alone*, unmodified by any line of speculative thought.

The place theology occupies in the general realm of truth should be clearly defined. Different planes of being, each a world by itself, one placed above another, appear to have been the order which was observed by the Creator in the structure of the universe. Of those we are able to designate by the revelations they make of themselves through their properties and phenomena, we may mention, *first*, a world of matter, in which physical forces and mechanical laws alone prevail; *second*, next above matter, and so correlated to seventeen of its elements as to build organic structures, is placed a vital world, subjected exclusively to vital law; *third*, rising still higher, we come to mind, which penetrates the vast intellectual realm, and is subject to the laws of thought; *fourth*, next above the intellectual is the *sui generis* spiritual kingdom, and overshadowing the whole, yet absolutely distinct from it and *no part of it*, is the divine Personality, the Creator of the universe. These grand divisions of nature are ontologically separate and distinct in essence; they never pass their own limits and run into each other; though closely related, their natures never blend into one or form a compound; and the laws of each are operative only in its own department.

The proper and exclusive realm of theology is the divine and the human, considered in their moral aspects and relations. Much of the correctness and beauty of theology are secured by the preservation of its true limits and boundaries. So pressed on every hand is the biblical student with matter of different kinds that the work of exclusion must not for a moment be forgotten or neglected. Theology, a self-luminous body, can

be seen the most clearly in its own light. It is our business, therefore, to collect and collate its elements as found in the Scriptures and reduce them to a systematic form.

It is often that harm has been brought upon theology by the tendency of the mind to engulf its divine and spiritual elements in the intellectual, and whenever that calamity occurs we are at once transported into the Siberian wastes of Rationalism. In fact, we leave behind us the rich and wide tablelands of theology proper, and retreat into the barren and sinuous paths of speculative philosophy. A personal God, with his individuality, attributes, and titles, is discarded; he is, in thought and language, undeified, and reduced to an extreme metaphysical factor denominated the "infinite," the "unconditioned," or the "absolute." It matters not which term is used, the meaning is the same, and neither necessarily expresses a divine attribute. Between the terms infinite and divine there may be a wide difference of meaning—the one must refer to the Godhead, the other may not. When philosophers say that time, and space, and number are infinite, they simply mean that they are unlimited; that we cannot put bounds to them; and the term carries the same meaning whether standing for God or for what it may when used as a factor in any system of metaphysics. No one would dare to substitute for this extreme abstraction the word divinity or divine, for this term unmistakably refers to God.

The philosophy which is thus made to take the place of theology is always *monistic*, and divides the speculative world into two schools of thought. The one regards matter as the only substance in the universe; hence every phenomena known to man, even his own consciousness, is interpreted by physical and mechanical law; the other—the idealistic school—regards the one substance as spirit, and then this as a kind of "infinite," and its "activities" constitute the universe. Spencer is our best representative of the first-named school, Lotze of the second. In both, theology as such disappears, and there is no place left for it. In a universe of matter, physical and mechanical law determines human conduct and excludes the very idea of moral responsibility. Idealism also, in regarding all phenomena as the "activities" of the "infinite," makes it impossible that a moral world should exist.

It is thus that the divine, the spiritual, and the moral elements are eliminated from theology, and nothing is left but metaphysics on the one hand, at war with a theory of physics on the other. Metaphysics assumes that time and space and number are infinite, each in its own way; and Materialism treats us to another infinite, namely, an infinite universe—a universe which includes in itself all that can exist in the other three infinites. Idealism, a special form of metaphysics, starts with one all-embracing infinite as its only factor, annihilates time and space, and then recognizes nothing but its own "activities." No thinker who has any respect for the teachings of the Scriptures, or for the voice of common sense, should admit that such speculations have any kinship whatever with theology or religious truth. As the terms infinite and absolute are mere factors in an argument, logically connected with other factors, they should be allowed to pass as such, and for nothing more. It has ever been so easy for speculative writers to let go their hold of the divine nature in God and the spiritual in man, and sink down into the realm of speculative reason, that theology has suffered greatly from this source, and it is never free from danger.

Theology has also suffered from what Lotze describes as "the earnest longing of the mind to see nature developed *as a unity* from one source and on one plan." Against this tendency he decidedly protests, as if conscious that it destroys the true philosophic spirit in the investigator, and yet he becomes its absolute victim, the wanderings of his fancy in this direction amounting to mental aberration.

Let us glance at some of the dangers to which theology is exposed from the lazy inclination of man to simplify, and thus make easy, his studies by reducing different and distinct lines of thought to unity, or by making one science engulf all others. Since theology is rooted in both God and man it touches the science of psychology at all of its most essential points. It recognizes intellect, will, conscience, and feeling, but simply and only in their moral relations. As a result of this contiguity of the two lines of thought the rationalistic psychologist, urged on by his "craving" for unity, finds himself yielding to the temptation to engulf theology in his science; on the other hand, the theologian for the same reason attempts to oc-

cupy the entire ground with his theology, and thus perform the laudable feat of preserving the "harmony of science and religion!" In both instances the compound of compounds thus formed, being an utter distortion of two distinct systems of truth, gives us a true representation of nothing known to nature. The better way is by introspection to develop the science of psychology out of the elements of the mind without the least regard to theology or to any other science. Then isolated, alone, shining in its own light, and unmodified by any thing foreign to itself, we shall be able to see the mind as it really is. How it came to be or what its destiny is are questions that need not in this connection be raised. As the essence of mind is hopelessly beyond our reach the psychologist may begin his studies by inquiring: What are its powers? What are their relations to each other and to the body? and the more fully he studies mind as it is and nothing else, the clearer and more correct will be his conceptions of its phenomena and powers. In fact, we can see nothing distinctly unless it be made to stand forth alone, away from the shadows of other things. Theology should receive the same treatment, and nothing should be allowed to mar or modify its distinctive individuality.

Then when we have the two sciences well in hand it will be very proper by comparison and contrast to examine the relation they sustain to each other. As the most important inquiry that can be raised, we should ask: Do the two sciences, as separate and independent witnesses, testify to the same truth whenever they occupy the same ground?

The unity and harmony of the two sciences as the result of coalescence we should very much deprecate. If, in an attempt to bring about that result, we make pure psychology the standard of truth, then theology must be cramped, and stretched, and warped, and twisted in a thousand ways—in short, it must be mangled beyond recognition, and psychology left to stand alone as the embodiment of both; or if theology be made the standard of truth, then psychology must be subjected to like violence that agreement may be effected; or if both sciences are so modified that they will be able to blend and occupy common ground, then the compound will be neither, but form a nameless hybridous fiction. But this is

not all. If we allow theology to swallow up psychology, then the mind ultimately, under the power of a remorseless logic, will be led to recognize God as the *only* existence, and man's individuality will disappear; then there will be left us *as* the universe, the thought and "activity of the infinite," with the capital "I" discarded. If in this process matter or extension is associated with thought, then we land in atheism or in the pantheism of Spinoza.

Whenever theology has felt constrained to adjust itself to any system of speculative philosophy it has suffered a loss of character and dignity by patronizing an interest which it should have regarded with indifference. The following facts will illustrate my meaning: Before embracing Christianity Augustine was thoroughly versed in Greek philosophy, and the fatalism it taught he had heartily embraced. He was seized with the "craving" for the unity of religion and necessity, and at once his vast and varied powers became enlisted in the work of its consummation. The most conspicuous and enduring labor of his life was his successful attempt in the interests of "harmony" to adjust the doctrines of Christian theology to the imperious demands of Greek philosophy. If at any point he failed, the deficiency was at a later day supplied by John Calvin. As a consequence of this effort at "reconciliation" the fair form of Christian doctrine has been torn and tortured for ages, in all lands, by such notions of "decrees," "predestination," "foreordination," "effectual calling," "perseverance," and "necessity" as caused millions of people to stand aghast and tremble, till many fled for refuge in some form of infidelity. How much better if he had, with a steady faith, adhered to plain Christian theology, and allowed heathen philosophy to take care of itself. Or, if in some of its Protean forms there comes up a philosophy that is worth fighting, we need not take the ark of God into the field, but use such weapons as we can easily capture from the enemy.

At the present time there is in many quarters an itching to push theology to the front and use it in the settlement of questions of geology, physics, evolution, chemistry, and anatomy. But since revelation touches these sciences only at a few points, and never attaches to any of them a moral quality, we care nothing for their teaching except when, as independent wit-

nesses, they bear testimony to *facts* and doctrines which are fundamental in the Christian system. Theology fully recognizes the world of truth, but it is not amenable to any system of speculation nor responsible for it. Until a case of clear contradiction is made out we can take no interest in the labors of reconciliation. As there is no line of thought in the universe that can come up and share with theology its divine heights, so it should refuse to go down for the sake of being brought into harmony with any thing. Let theology hold its ground in the realm of the divine, the intellectual, the spiritual, and the moral, and its integrity will be preserved.

And why this "craving" for unity and harmony? The fact is, we don't want them. Would any thing be added to the value or beauty of the forest were all the trees so changed that in structure and appearance they would be like the pine or the chestnut? Who could wish that unity might be given to the fruitage of the orchard or the flowers of the field? The fact is, the unifying process demanded by philosophers and some theologians, if it could be made effective, would bring the confusion of chaos upon the whole realm of truth. Diversity and variety signify wealth of resources and not conflict of systems. Is not the unity of this universe the product of an infinite variety?

Some of the clamoring for harmony is made by modern philosophers. The theology of cosmology—a very gauzy substance—is the form of religion they accept. The authorized exposition of this doctrine may be found in Spencer's evolution of his fanciful absolute. We are willing to put nature on the witness-stand and receive all the testimony it can give to facts that come within its knowledge, and we have not a doubt that the truths thus established will coincide with all the truths of theology that bear upon the same topics. As an illustration, nature teaches that virtue promotes happiness—theology teaches the same lesson.

H. H. Moore.

Art. IV.—HISTORY OF THE CONFLICTS ON MORALS IN THE CHURCH OF ROME SINCE THE SIXTEENTH CENTURY, BY DRS. DÖLLINGER AND REUSCH.*

The interest which will always attend a good account of how a body of men may think on the eternal questions of right and wrong, and of how they may solve the problem as to what shall be our guide in determining the right, attaches in no ordinary degree to the present volumes. It is not every school of which the teaching on matters such as pilfering or embezzlement, lying or perjury, wrongful contract or breach of the marriage vow, smuggling or treason, rebellion or assassination of rulers, is of moment to the moral health of families, cities, and nations in the same degree as the teaching of the Post-Tridentine Church of Rome. Neither is it every author who in equipment or repute is the equal of Drs. Döllinger and Reusch.

Needing no fresh monument of their lore, these great scholars, in supplying a public want, have reared one; for in nearly eleven hundred pages before us every paragraph is the handiwork of masters in knowledge and laboring-men in research. In the second of the two volumes, indeed, they do not appear as authors, but as discoverers. It consists wholly of documents in Latin, French, Italian, and Spanish, and therefore is not of their writing, although it is their book. Of these documents a large part has been discovered in the archives of Munich, and these now, for the first time, publicly appear. Some of the documents had been already printed by two Dominicans—Concina and Patuzzi—but were known only to a small number of clerical readers, mostly in Italy.

From these documents is drawn the history contained in the first large volume. That is a narrative scrupulously faithful to the authorities; clear as day; sober, but far from dull; acute, yet avoiding subtleties. The authors always move with that ease of carriage which bespeaks conscious knowledge of the ground and familiar command of the facts. Their work ought to be speedily translated into English.

* *Geschichte der Moralstreitig Reiten in der römisch Katolischen Kirche seit dem sechzehnten Jahrhundert*, von Ignatz von Döllinger und Fr. Heinrich Reusch. Nördlingen, 1889. Two vols., octavo, pp. 687 and 398.

A history of conflicts between combatants fighting behind the shut visors of a dead language, within an inclosure so carefully fenced off as the modern Church of Rome, and on the delicate subject of esoteric moral teaching, is not easily traced by any one standing outside of that Church. In fact, it never could be traced with the same ease and firmness with which it is here traced, except by men whose perfect acquaintance with Romanism enables them to reconnoiter the ground with greater confidence than could be possessed by either a Protestant or Greek writer.

For our authors, two dangers whereby others are beset do not exist: on the one hand, the danger of straining interpretations, so as to make Rome and Romanists say what they have not said; and on the other hand, that of too easily accepting disclaimers. Knowing just how far a given form of expression carries, Döllinger and Reusch push it no farther; and knowing also the proper value of disclaimers, they accept them now as meaning what they appear to mean, now as meaning little, now as meaning nothing at all.

The documents present the history in episodes, to which the narrative gives unity. In the Middle Ages discussion in the schools often turned upon the general principles of morals and their practical application in specific cases. Food for speculation on such points was constantly ministered by the theses of disputants and the lectures of professors. Certain ideas speedily were discountenanced, others gradually gained credit. These last passed into works now on canon law, now on moral theology. The works on canon law were for the guidance of practitioners in the *forum externum*, the ecclesiastical courts, in which bishop and archdeacon, holding acknowledged jurisdiction over church lands, tithes, and endowments, besides all matters affecting wills, marriage, or divorce, as well as all cases between clerk and layman, steadily sought to extend the range of their authority, and so held the civil courts in constant strife to keep up a precarious independence.

The writings on moral theology were at first only branches of works on theology in general, but after the Council of Trent they grew into regular hand-books for the guidance of practitioners in the *forum internum*, the solemn secret tribunal of the Church commonly called the confessional. In this tribunal the

judge claimed jurisdiction in every question of right and wrong, from the theft of a pin to the murder of a sovereign.

The *forum externum* was the instrument of power over individuals, through the reaction upon them of public authority. The *forum internum* was the instrument of power over public law, through the reaction upon it of individual influence. In the *forum externum* the judge had, in some measure, to take into consideration civil usage and public opinion. In the *forum internum* the judge and the accused stood alone, God only knowing what passed, and the judge acting as his representative. The accused was self-accused, the judge was self-inspected, the only extraneous consideration he had to reckon with being the probability of alienating the "penitent" from the tribunal or of retaining him under its control.

In this court of conscience it was for the confessed to tell what things he had done, and it was for the confessor to say whether he should be absolved or not, and if absolved, then on what conditions. Hence of personal interests none could be so intimate and delicate as the difference between a severe confessor and an indulgent one. Seeing that when once pronounced an absolution held good, whether it had been obtained easily or hardly, the solicitude of the "penitent" naturally directed itself to the readiness with which the pardon could be procured. Believing that for the life to come the pronouncing of the remission of his sins by the confessor made to him the difference between an entrance open and an entrance barred into the way of life eternal, and well knowing that in this present world it made to him the difference between being at peace with the Church and being at war with it, while in places where the Church had control of civil society it might, at the direction of the ecclesiastical authority, make the difference of being at peace or war with civil law and social forces, the disciple felt that in the giving to him or withholding from him of absolution lay the binding or loosing of his peace temporal and eternal. Therefore one who had much to be absolved from would not choose a confessor who was known in serious cases to refuse absolution or defer it; nor yet one who was known to lay on heavy penances.

So long as the Church every-where held control over civil law and general society, the difference between confessor and

confessor was confined within safe limits. He who chose the monk rather than the parish priest, or he who chose the friar rather than the monk, was still under right ecclesiastical direction. What one order lost another gained, and competition was stimulated; all the circles of power being co-ordinated and all being held under one supreme will. But after the Reformation the problem was essentially modified. Over a considerable part of Europe not only people but princes had come to regard the inner tribunal as an institution without divine authority, illegimate in its claims, and corrupting in its operation. Entire nations had passed outside of its control; every-where its powers were now liable to be challenged. Hence a pressing necessity of making it an attraction, not a terror.

Now the task of writers on moral theology was to instruct the confessor in what case he, as judge, was to hold the confessed guilty, in what not guilty; and if guilty, whether of a mortal or a venial sin. On each case as stated he gave an opinion. The act was sinful, not sinful, or only venially sinful. Like the opinion of counsel learned in the law, this opinion was not an informal utterance, but one meant to be taken by the disciple as a guide of conduct, and by the tribunal as a rule of judgment. The tribunal was of course the confessor. The scale of guilt once fixed, next arose the question as to the scale of penance. Here the difference between a severe and an indulgent tribunal became immense, and of practical import for boy or girl, plowman, princess, or King.

Here again the difference to the confessor was immense as between a "benign" theologian and a strict one: for the former would give an opinion according to which he could comfort and please his "penitent" in a case where, by a strict opinion, he would be bound to trouble his conscience. Now the technical term by which the opinion of a theologian was distinguished from a common notion was "a probable opinion;" and the darling doctrine advanced was, that any one who acted upon a "probable opinion" acted safely, even though the deed was one generally condemned.

Writing to the Grand Duke of Tuscany, at the point of time when the strife was at its highest over the proposed publication by their General, Gonzalez, of a book in opposition to

the laxism which had become prevalent among the Jesuits, H. Noris, a cardinal of the Augustinian order, said:

> The General's opponents regard his attack on probabilism as destructive of the activity of the company; the Jesuits are the confessors of many princes in Europe, of many princely prelates in Germany, and of many courtiers of high station, and did they become as strict as the General's doctrine would require, they would lose their office as confessors at all the courts.*

Not more welcome at court was a "benignant" confessor than at the doors of traders, men of pleasure, and the followers of easy living in general. To lose the crowd from the tribunal was a serious matter, as well as to lose position at court. So hand-books called *Summæ* poured out from the press, formulating case after case in pointed detail: this case of theft, that case of lying, of unchastity, or intemperance, or other sin; then the casuist, or case-expert, measuring with nicety the degree of guilt against the degrees of exculpating circumstance or principle, and putting the question sin or no sin, and, if sin, mortal or venial, closed with an *opinion*. That author who held actions to be sinful which hitherto Christian and heathen had agreed in so considering was *severe*, he who held such actions excused was *benignant*. So the rigorists became irksome to the men of the "mild view," and the laxists, or laxatores, became offensive in the eyes of men of the strict one—not that the strict were so very strict.

The documents open the episodes of the struggle at a striking moment. The Thirty Years' War had done its work. That war represented one side of the reaction against the Reformation, namely, the effort to beat down heresy by arms. Another side was represented by the effort to re-attach to the Romish obedience rulers and people. For this end a principal means consisted in the offer of large spiritual benefits, among which easy absolution took a leading place. After the Council of Trent it was among the older orders that easy absolution was most favored, and there the potent principle of probabilism was set in vogue as the theoretical basis of "benignant" practice in the confessional. But the Jesuits, though at first shy of it, had, after a time, seized upon that principle and given to it large application, by which means they had secured as

* Vol. i, p. 101.

clients royal sires and royal dames, with other dames who, without being royal, had much to do with the keeping of the heart of kings. Moreover, they had made their confessionals popular among the multitude. Books full of methods for making absolution easy were published in great numbers by members of the Society. In fact, to a considerable extent the place occupied in the Middle Ages by the pardoner and his wallet of indulgences, as Chaucer has it, "hot from Rome," was now supplied by the less vulgar and more circumspect but equally "benignant" confessor. The rough and ready doctrine of the pardoner was replaced by subtle proofs that bad actions were not sins unless your own conscience made them so; and that, if they were sins, you might be absolved as often as ever you would confess *toties quoties;* and that a "benignant" confessor was bound to take your statement that you were contrite as proof of it, although he saw no remarkable signs of contrition, and was bound also to take your promise this Sunday that you were going to amend your life, although last Sunday, the Sunday before, and many a one before that you had regularly given in the same promise, and as regularly made your new-found innocence the starting-point in a fresh account of sin.

Against these doctrines arose, from parochial clergy, from bishops, and from members of other orders, in particular the Dominicans, expressions of distress and moral abhorrence. In the countries bordering upon Reformed Churches, such as Belgium or France, these utterances took official shape. The faculties of Louvain and the Sorbonne condemned certain books and certain doctrines of other books. Even south of the Alps and the Pyrenees, those two ramparts of ecclesiastical immunity, remonstrances were not wanting. In Spain itself some spoke loudly, and in Italy at last even the curia and the pope had to extract from recent works lax propositions in great number, and to subject them to formal sentence of condemnation. But papal sentences themselves were adroitly turned. A proposition condemned was not in the same words taken up again, but a slightly modified form of its assertion was first stealthily and then openly maintained.

In the last quarter of the seventeenth century Bishop Gilbert de Choyseul, of Tournay, sent to Innocent XI. a report

of his diocese,* in which he says that on reproving the Jesuits for teaching lax morals he found them submissive, but that certain Franciscans in Lille had printed propositions asserting that the commandment of God to confess at the least once a year could be fulfilled even by a sacrilegious communion. Alexander VII. had condemned the analogous proposition, that the command of the Church as to confession could be fulfilled even by a confession that was willfully invalid. Yet these Franciscans refused to recall their own proposition, and appealed to two books by men of their order in which it was maintained. In Namur the Franciscans had published propositions asserting that even in the case of such as lead heathenish lives, frequent confession and communion, together with reverencing of the Holy Virgin, are a sign of predestination to beatitude. The Bishop tells how he and all who combat the lax opinions and excesses of the probabilists are denounced as Jansenists.

It is well to note Monseigneur de Choyseul's description of how new moral codes formed themselves on the shifting foundation laid down at Trent—that of tradition instead of Scripture. He unwittingly shows every current leaving fresh formations; for the house was not built on a rock.

. It will not escape the notice of your Holiness how perilous it is for the Church to be inundated with so many bulky volumes of theological, or more properly of pseudo-theological, matter. As these books can scarcely be read through by the censors, their authors are in many respects unbridled; and as they reckon it an especial honor to say somewhat new, they blush at no error which their want of *reason* makes them deem plausible. Nevertheless, *when once* (here I use italics) *their monstrous doctrines are printed, they have become, according to the judgment of our recent casuists, probable; and gradually, the probability of these opinions gaining ground, or as a late writer says, ripening, they eventually become safe, and certain, and indubitable rules of conscience.*

In the words which I have underlined we have the natural history of morals made by tradition, not derived from divine law. First, an "opinion" is tentatively printed; being so, it is quotable as that of a theologian. As such it is "probable." In a little while it becomes safe, then certain, then indubitable; the true teaching of the Church in all ages past, and consequently in all future ones.

* Vol. i, p. 289, *ff.*

Bishop de Choyseul goes on to hint that were it practicable the pope would make a useful application of his authority by prohibiting the reading and quoting of most theologians, jurists, and canonists, seeing there were few into whose books had not crept errors and lax doctrines.

By this means would books be suppressed which are not only useless but hurtful; books the reading of which often draws away the servants and shepherds of the Church from the reading of the holy fathers, of ecclesiastical canons, of papal decrees, and even of holy Scripture, to such an extent that at present there is scarcely a theologian to be found, for true theology can only be drawn from holy Scripture and tradition, both of which our modern writers so lightly esteem that, copying, as they do, their sophisms the one from the other, they completely deform the teaching of the Church.

When Trent, as the first new article of faith, the foundation, in fact, of a new creed, raised tradition to the level of holy Scripture, it lowered Scripture to the level of tradition, and so worthy Bishop de Choyseul found that both were handled alike. It is so easy to say that a certain doctrine has always been that of the Catholic Church. A maker of tradition who cannot say that plumply is of little use.

The time, then, at which our documents open is after the first extravaganees of the probabilists have been outdone by succeeding ones; after the recoil has declared itself generally, and has spoken forth at Louvain, the Sorbonne, and the Vatican; after Pascal has awakened the attention of the reading world and is dead, but yet while the *Lettres Provençales* are living, and have not done growing; a time when most princes who have confessors have chosen to themselves Jesuit ones; when, for instance, Louis XIV. is wont to receive absolution from Père la Chaise.

At this point a bitter cry is raised from the Pyrenees against the laxists by a Jesuit preacher and confessor, Father La Quintinye. With great heaviness and continual sorrow in his heart he protests, first in the pulpit, next to his rector and colleagues in his college, then to his Provincial, and even to the General himself. Bootless protest, slighted at every stage! Finally he carries it to the feet of the pope; and here it stands at last under the eye of the world.

When La Quintinye in the pulpit denounces popular offenses

he is first rebuked and then stopped, for he disturbs consciences. When, in the consultations of his college, he hears it said that a nobleman who confessed that he was going to give a false oath to save a friend from a heavy fine, and that women who did the worst women can do had not committed sin, seeing neither he nor they saw sin in it, and when, hearing this, he protests, he stands alone. So also does he stand alone when he protests against the doctrine that in the confessional the spiritual father is to judge of actions confessed, not by his own lights, but by those of the "penitent," whose conscience may take the sinful for sinless, and mortal for venial. So, again, does he stand alone when he protests against the still stronger doctrine, that when a confessor finds that the conscience of the penitent passes certain things uncondemned he is not to disturb his ignorance by giving light which might turn innocent actions into guilty ones. When he complains of these things to his Provincial that dignitary wonders at him. When he lays the complaint before the General he is admonished not to endanger the unity of the Society. When he sends on his complaint to successive popes we know not whether it even reaches their hands; for he says that so bent are the chiefs of the Society on fostering the doctrine of probabilism that they keep secret even papal rescripts and apostolic constitutions if adverse to that doctrine, and never let them be made known to the ordinary members of the company. So he evidently thinks, when sending his memorandum to Innocent XI., that the predecessors to whom it had been forwarded may never have beheld it. Now at last, two hundred and ten years after the date of the covering letter, both it and the inclosure are before the world, and considerable light is thereby thrown on the genesis of probabilism and its manner of inward operation.

The following is La Quintinye's note of the effect produced upon preaching by the doctrine that the teacher is to take as his rule of instruction the conscience of the taught:

> They arrange and compose their sermons in accordance with this doctrine. That is, they never from the pulpit reprove any thing which they believe to be done *bona fide*. And since men without number have a conscience culpably erroneous, whether because of blindness of heart or by the effort of the multitude of opinions which in the present day are circulated

every-where, opinions altogether improbable, and foreign to divine law, but which worldly men with eagerness embrace as flattering themselves and their desires, such men are by them deserted in their sins; and those whom they are in duty bound by the word of truth to recall to the paths of divine law they permit to roam after the errors of their own hearts, and to rush into perdition.*

So he tells how in Limoges, when P. N., a lenten preacher, had announced a sermon on usury, he was compelled to change the subject, and a large congregation gathered to hear his reproofs of that sin were sent away muttering that "the fathers" were hugging the usurers and their usuries. The same thing happened in Angoulême to Father N. And as to himself, his rector had begged him urgently not to preach in Pau against the lax use made of "probable opinions," nor against usury. "To whom," he says, "I made answer, that I could not abstain, neither did it to me seem lawful for a preacher so to do who had year by year to preach in these localities—to keep silence as to evils which here prevail, and of which he is by no means ignorant; above all, at a time like this, when the depraved habit of thinking on matters of conscience which has crept in among the faithful is so lamentably complained of by the supreme Pontiff." †

Not long after La Quintinye had spoken, much began to be heard of Thyrsus Gonzalez, a Jesuit professor in Salamanca. There he had taught probabilism, but had sallied out to itinerate as a mission preacher in Castile, Toledo, and Andalusia. In his "practice" in the mission confessional he was presented with the fruits of teaching that the opinions of one or more theologians, to the effect that an action usually deemed sinful was not so, would warrant one in doing that action in good faith, and that whatever was done in good faith was done blamelessly; aye, even though other theologians more numerous or of greater weight held the action to be guilty, and though one's own judgment concurred with theirs.

What roused the conscience of Gonzalez was evidently the manifest reaction of the confessor on the persons confessed. Those who had been consoled and sent away in peace after confessing to false swearing, or to deeds that cannot be named, but

* Vol. ii, p. 7.

† Vol. ii, p. 8, de pravo illo opinando modo in rebus ad conscientiam pertinentibus.

who in confessing said that they did not believe them to be sinful, as La Quintinye relates, or persons who confessed to bigamy and were consoled and sent away in peace because only one marriage out of two had been contracted with consent of parents, would naturally be incensed against a confessor who should dare to speak rough things of sin or the displeasure of God. Professor Thyrsus Gonzalez returned to his chair in Salamanca, unable longer to teach what he had been taught. He sought to bring out a work against probabilism, but was constantly refused permission by the Society, although the pope of the day strongly desired its publication. By a strange combination of circumstances he was elected General, and then attempted to give his views to the world. Hence a fierce combat between him, the assistants, provincials, and other chief officers of the company; a combat which raged for many years, the story of which, as here told, affords incidents of keen interest and manifold instructiveness, while the documents of the case are in themselves a kind of education in the interior life of Rome.

One of these I give—a paper from the hand of one of the combatants. Estrix, secretary to the society under Gonzalez, had been a keen opponent of the Rigorists, but, though still a probabilist, he did not go all lengths, and had become a zealous partisan of the General in his struggle to get his book brought out. This paper bears internal evidence of being specially aimed at the doctrine of Terillas, an English Jesuit who lived and taught in Belgium. The quibble, as between direct and reflex principles, shows this: Here we have the secretary to the society writing in the *Collegio Romano* itself, the seat of the Black Pope and the office of his staff; and it is curious to mark this picture drawn there of the influence of a probabilist confessor over a man of business. A note prefixed to the paper says:

Father Egidius Estrix left the following to show that our teaching of morals would not be well guarded should we allow the doctrine to prevail that any one may lawfully follow a probable opinion favoring liberty against law (*faventem libertati adversus legem*) even though it be the less safe, and though he may know that the safer opinion, holding for the law against liberty (*stantem pro lege adversus libertatem*), has, in respect of authority and reason, more appearance of being the true one, or is the one more commonly received among judicious men, and better grounded."

The terminology of this note is of essential importance. A "safe opinion" is one in following which no risk is run of breaking law. A "probable opinion" is one published by some theologian or theologians. Of two opinions neither perfectly safe, that is the "safer" in following which is run less risk of breaking law. Of two opinions, both probable, that is the "more probable" which has the greater "authority." Authority is twofold: extrinsic and intrinsic. The extrinsic authority of an opinion is its author; when one only has given it, his name is its sole extrinsic authority. When a second quotes it as "probable" it has two names in its favor, and so on. The intrinsic authority is the inherent reasonableness of an opinion. These terms keep their signification habitually. But the assumption couched in two phrases deserves the most careful attention. Those phrases are, "for liberty and against law," and "for law and against liberty." This is the acceptance in high places of the vulgar notion that what is lost to law is gained to liberty, and that what is gained to law is lost to liberty.

Even human law, in points where it restrains individual liberty, founds and fences general liberty; and divine law sets up an order under which general liberty is secured against arbitrary invasions of the individual. In any community it is only the criminal classes among whom passes the assumption that law is against liberty.

Now for the paper itself: *

A God-fearing man, not learned but gifted with a good understanding, is invited to enter into a contract which he suspects of being tainted with usury or simony. Wherefore to the best of his power he makes inquiry, consulting doctors and weighing their reasons as well as he can. He finds that the contract in question is condemned by the great majority, and to him the reasons of this majority appear to be the stronger. Accordingly, in his own mind he concludes that the proposed contract is either simoniacal or else usurious, and therefore he declines to enter into it.

A benignant theologian says of him: "What fearest thou? Knowest thou not that seven learned men are of opinion that the contract is not simoniacal?" "Yes," replies the good man, "but twenty doctors say that it is simoniacal, and to me the reasons of these appear the stronger."

"No matter," says the theologian; "thou art at liberty to follow the less probable opinion." "What," asks the man, "even though it be the opinion I hold to be false?" "Yes," replies the

* For the document see vol. ii, p. 91; for its place in the history, vol. i, p. 50.

theologian, "so long as thou art supported by the probability of the other opinion, although that probability be a minor one."

"Then," cries the inquirer, "am I to enter into a contract which I judge to be simoniacal?" "Thou hast naught to fear," says the theologian, "seeing that thou art going upon a maxim that flows out of the direct principles relating to contract in its own nature, whereas a judgment so formed may readily consist with a different one flowing out of the reflex principles of lawful contract, because the latter judgment also may possess a certain probability, although a minor one."

To this the man replies: "Of those reflex principles I know nothing, and I do not care to know any thing. I take it as only too certain that to me a contract is not lawful which is held by me to be simoniacal." "Come, come," rejoins the theologian, "I shall relieve all thy scruples. This judgment of thine, being an opinionative one, is to thee voluntary.* Therefore just suspend it for a little while, till thou hast fulfilled the contract." "But," cries the man, "how will that help me, if I see that the reason and the authority affirming the simoniacal character of the contract are clearly greater than those denying it." To which the theologian rejoins: "For thy complete security turn away for a little while thy mind from dwelling on such reason or authority, and fix it only upon the proabbility of the contrary opinion. What can be easier?"

In this paper of a notable official many things are of importance; perhaps nothing of such far-reaching importance as the admission that particular opinions on specific cases would practically have little effect were it not for a general principle to cover and quicken them all. That general doctrine, as pointed at by Estrix, does not consist only of the one proposition that it is lawful to act on any probable opinion for liberty and against law, but to this it adds that it is lawful to act upon such opinion even when in our own judgment it is not the true one. It is against the latter point that the force of the paper is directed.

Probably Estrix himself scarcely saw the satire implied in representing a view favoring a vicious contract as a benignant view, although to us it is obvious that if you destroy the sacredness of contract you let in upon society plagues many. What he did clearly see was the absurdity of a spiritual director using his authority and learning to pervert an honest judgment and darken a clear conscience. An upright man is taught to sus-

* *Est tibi liberum.* The authors render it in German, "*hängt von deiner Freiheit ab.*"

pend his judgment until he shall have done a deed which he believes to be wrong. To enable him to suspend it he must turn his mind away from what condemns, and in the second place fix it upon what encourages the action. Even practicing in this manner self-deception appears to be of a deeper depravity than ordinary transgression self-avowed; but how much deeper still the depravity of teaching methods of self-deception in order to facilitate the doing of a bad action under the notion that we clear it of guilt when we blind ourselves to its character. Surely this is the black art, if black art there ever was! Here we have an encouragement to wrongful contract more subtle and fruitful even than the encouragement given by easy absolution. Absolution presupposes foregoing sin, more or less; and, theoretically, he who seeks absolution is a "penitent;" but here we are taught how we may beforehand discharge the stain of sin from a gainful bargain simply by dismissing from our minds the remembrance that it involves a breach of holy law. The fact that men "did not like to retain God in their knowledge" was to St. Paul of the essence of deepest depravity; but here, not liking to retain the law of God in our knowledge becomes the by-path to innocence in offending.

The question seems suggested, For what should mention be made at all in confession of actions which are held by the "penitent" to be not sinful? Probably the mention of them has a double origin; first, a sub-consciousness that they are wrong in spite of all the "probables," and in the second place a desire to be relieved of this feeling, and to be sent away happy in the official assurance of innocence as to the past, happy in the warrant to do the same in the future, happy in authority to tell others that however ill those deeds might look in any *forum externum* they will pass in the *forum internum!* But it must be remembered that, according to his brother confessors, who plagued La Quintinye for his rigorism, if superior persons did not mention certain practices among their sins it was the part of a benignant confessor to believe that their own consciences had acquitted them, and therefore to believe that the practices in them were not sinful. "Often have they complained," he says, that "not merely in confessing the vulgar and unlettered, but sometimes in confessing people of quality, I

have interrogated them as to sins which they did not confess." Now, according to their doctrine, the danger of so doing was that he would create a conscience on the point, and that the action would continue in spite of this newly created conscience, the consequence of which would be sin where previously there was innocence. For instance, if it were notorious that a high ecclesiastic held a certain benefice, or three or four benefices, by a simoniacal contract, and of this no trace appeared in his confession, that was reasonable proof that he saw no sin in it, and on a mild view the confessor should be content. Or, if the confessor well knew that a certain great official habitually cheated the king on the one side, and the king's subjects on the other, but of such fraud no word passed his lips, a benignant confessor would see that his own conscience did not condemn him, and he would not disturb him. Suppose, say, that on a day in lent, in Bordeaux, or Limoges, or Angoulême, or Pau, a reverend canonicus and a right honorable intendant, instead of leaving the confessional in peace, should have been harassed with questions respecting practices which they regarded as allowed in their respective professions, and should leave under exhortation to amend unless they meant to be condemned of the Great Judge, it is very possible that the superiors of the confessor would hear complaints of his roughness or rigorism. But if he had, peradventure, enjoined penances such as in the case of the "rude and unlettered" would be proper, then indeed probably would the superiors have serious reason to know that they had committed an error in confiding to such a bear the care of tender creatures. Was it to fall into such hands that his lordship had chosen a Jesuit confessor?

These are but first glimpses of the contents of this work; an adequate view of the several stages of the history and their respective disclosures would be of deep interest, but would need two or three papers. From Trent to Gonzalez may be taken as one stage; the Gonzalez conflict with its numberless lights on the ways both of the Roman curia and Jesuit official life may be taken as a second; the interval between that conflict and the suppression of the Jesuits, as a third; the rise of Liguori and his labors as a fourth; the final stage then would run from his day until the one in which he was raised to the position of teacher of the Church in morals such as that held by Thomas

Aquinas in theology, Doctor of the Church, none of whose opinions merit censure, all of whose opinions may be followed by the faithful and inculcated by their spiritual guides.

It is only when arrived at the point last named that, having gained a full view of the moral principles now assimilated by Rome, and of the form in which those principles are in our own day developing themselves, that we begin to catch glimpses of the magnitude of the interests involved—begin to appreciate the effects which must follow to every community in which the disciples of these doctrines form a considerable element of social or public influence. Theologians, moralists, and politicians of the future must master the facts and digest the lessons of this book. Lawyers and magistrates will never be able intelligently to weigh motives or evidence in suits civil or criminal if their own training has been in the morals of the Reformed Churches, and if it is from such works as are prepared by Roman Catholics for general information in the English tongue that they have derived their notions of how consciences are formed in the inner tribunal. If they will have some true insight into the roots and early bent of that portentous growth, the modern moral principles now prevalent within the Romish obedience, then let them read and ponder the documents in the second of these volumes.

From the study of those documents will he rise with devout thanksgiving to whom is real and felt at heart the blessedness of a moral code not shifting with the sands of time, not wavering with the subjective winds of imagination, but resting on the eternal rock of an objective law; a law in itself holy and just and good, a law which for us has its blessed embodiment in our living Exemplar, whose walk consisted in fulfilling all righteousness, and a law which for its vivifying force has the present action upon the soul of an All-Holy Spirit which puts that law into the mind and writes it upon the heart, thus giving us power to "become" in action "sons of God:" men living so that other men shall in them glorify our Father which is in heaven.

William Arthur

Art. V.—THE SCIENTIFIC ELEMENTS OF RELIGION.

Says Herbert Spencer, "A religious creed is definable as an *a priori* theory of the universe." * Science is not limited in its investigations to the visible, as so many erroneously deem it to be, even of its votaries. It does not stand in antagonism to religion, especially to its first or fundamental principles, but is so blended with those primary principles as to be incomplete and foundationless without them. Science not only postulates as a theoretic principle invisible forces or potencies, but affirms, as an absolute necessity, the existence of such invisible entities. There could be no science of astronomy without postulating the invisible force of gravity, which is in no way an object of sense, and whose nature no scientist assumes to understand. This science is based upon that invisible force whose laws and modes of action it makes the special subject of its investigation. The recognition of this invisible force, called gravity, and the investigation of the laws of its action are not only necessary to lay the foundations of the science of astronomy, but also needful to conduct its discoveries.

No power of the microscope has been able to discover the atom which chemical science postulates as the ultimate and primary form of matter. Faraday defines the atom as a point of force. Without the assumption of the existence of these atoms, or points of force, the science of chemistry could formulate no laws of chemical combination, and all the mysteries of chemical affinity would be insoluble. Here, also, is a force, invisible in itself, whose effects extend through all the multifarious changes of matter, and to whose workings the scientist is compelled, in the very phrase with which he names its operations, to ascribe selective intelligence by terming it "elective affinity."

Science has sometimes sought to evade the religious element necessarily involved in the recognition of an intelligent First Cause by affirming that the existence of forces is not only inherent in matter, but originates in matter. But, as a necessity of philosophic thought, science has been obliged to abandon the old materialism, and, while affirming that force is the substratum

* *First Principles*, p. 143.

of matter, to admit the fact that force must have its origin in mind.

The old philosophy of Hume, that cause is mere antecedence, —at least this is all we know about it—science has been obliged to discard, and to recognize efficiency as a necessary element in cause; to admit that no cause can properly be deemed such which does not possess as an inherent quality the element of efficiency; that is, the power adequate to produce the effect and actually issuing in those effects.

Thus it is that philosophy and science have joined hands in removing the old theory of second causes, whose existence in science finds its precise correlation to the doctrine of polytheism in religion. Various systems of philosophy have long since exhibited the fallacies of Hume's theory of cause as mere antecedence, showing that there is a broad distinction between mere antecedency and the conditions and elements requisite for fulfilling the idea and relations of cause. The analysis of the necessary elements of cause led also to the discovery of the absurdity of the doctrine of second causes. This fact cannot be exhibited more clearly than in the language of Professor Bowen, Harvard College:

> Second causes are no causes at all, and exist only in thought. A cause, in the proper sense of the word, that is, as an efficient cause, as original and direct in its action, must be a first cause; that through which its action is transmitted is not a cause, but a portion of the effect, since it does not act, but is only acted upon. At most, it is only an instrumental cause.*

Professor Tyndall never rendered a greater service as a physicist to the cause of physical science than when he shattered the theory of second causes, and also displayed the fallacy of Hume's theory of cause as antecedence, in the explanation he rendered of the relations of the physical phenomena of light, heat, electricity, and magnetism, as well as chemical affinity to each other, showing how light produces heat and heat in turn produces light; that heat also produces electricity and in similar manner electricity produces heat; also that electricity produces magnetism and magnetism in turn evolves electricity; that electricity develops chemical affinity and chemical affinity evolves electricity. Which, then, he pointedly asks, can be

* *Princeton Review*, May, 1879.

cause and which effect? for each in turn is antecedent to and productive of the other. The whole enigma is resolved, as Professor Tyndall shows, when science reveals to us the fact that light, heat, electricity, magnetism, and chemical affinity are only different modes of motion. All these changes are based upon the scientific doctrine of the convertibility of motion, which is the true explanation of all the phenomena that relate to the doctrine of the correlation of forces. The true, efficient cause for all these varied phenomena can be found only in the source of the motion producing these varied manifestations, or effects. But when we seek for the source of motion we are brought face to face with the Omnipotent One. And it is in the recognition of such an omnipotent Power, Creator and Upholder of the universe, "the eternal Energy from which all things proceed," that religion has its origin and existence, so that the fundamental element in religion constitutes also the primary principle and fact in science and philosophy.

Here it is that science, philosophy, and religion find themselves on common ground, in postulating the existence of a First Cause. The question now at issue between them is, first, What is the nature of this Cause? secondly, What are the relations which this creative and efficient Cause, called First Cause, sustains to the material universe? First, as to its nature:

Science, or at least a certain school of scientists who insist on limiting the researches and sphere of science to that which relates strictly to the phenomena of the material world, refuses to enter the domain of philosophy and extend its inquiries beyond force and its manifestations in visible phenomena to the source and origin of force. This is the agnosticism of science, when it insists on not crossing in its explorations the boundaries that separate it from philosophy and religion, affirming that the true and proper limits of science forbid its entering upon the search after the origin or source of force.

But it is impossible to confine the human mind to these limitations. Pressed by the impulses and demands of its own nature, mind must seek to know of origin and source. The axiomatic principles incorporated into its very nature, without which mind could not be mind, guide it in its search. There is no phenomenon of nature of which the mind feels so certain as that every effect must have a cause. It may not know what

the cause is, but of its assured existence it knows, as a necessary and universal truth. Knowing that a cause must exist, it discerns the fact that knowledge is incomplete until it has searched out the cause and become acquainted with its nature and modes of operation. The love of knowledge, in which both science and philosophy have their birth, is the noble impulse that urges it onward in its quest, and thus the mind itself becomes its own impulse and guide into the region of philosophy and religion. And these conjointly supply (to the knowledge of that fundamental element and primary principle) the basis on which science itself rests.

Mind reveals the fact that there must be a cause for all the phenomena of the material universe. Religion reveals, as science cannot, the nature of this cause. Philosophy reveals the fact that it must be an efficient cause. Religion reveals its unity, not merely as the efficient cause of certain material phenomena in nature, but as the one source of all the forces in nature, the Omnipotent One.

But, further, science itself reveals this power as necessarily omnipresent in nature. This is a revelation both of science and philosophy, as well as of religion. A power can act only where it is present. Newton affirmed this fact in regard to the force of gravity. At the same time that he conceded our ignorance of the nature of gravity he says:

> It is inconceivable that a power or force should act where it is not. . . . That one body may act upon another, at a distance, through a vacuum, without the mediation of any thing else by and through which their action and force may be conveyed from one to another, is to me so great an absurdity that I believe no man who has in philosophical matters a competent faculty of thinking can ever fall into it. *Gravity must be caused by an agent acting constantly* according to certain laws.

Wherever power is, there must be the omnipotent one source of all power. Thus it is that science affirms the omnipresence of the Omnipotent One. As Herbert Spencer states it: "Of this we may be certain, that we are ever in the presence of that eternal Energy from which all things proceed."

Of the nature of this force of gravity in its mysterious relations to the movements of the planets, Professor Charles

A. Young, an eminent astronomer of our own age, most appositely says:

> What it is and how it acts, I do not know. I cannot tell. It stands with me along with the fact that when I *will* my arm to rise it rises. It is inscrutable. All the explanations that have been given of it seem to me merely to darken counsel with words and with no understanding. They do not remove the difficulty at all. If I were to say what I really believe, it would be that the motion of the spheres of the material universe stand in some such relations to Him in whom all things exist, the ever-present and omnipotent God, as the motions of my body to my will.

Mental philosophy reveals the fact that the only conceivable source of force is will, so that both by science and philosophy we are brought to the recognition of mind or will as a necessary element in this omnipotent and omnipresent Power of the universe. It follows that if mind and will are thus necessary elements in the nature of this omnipotent and omnipresent Power, having their existence in primitive Being, First Cause, ground and origin of all other beings, there can be no other power competent to constrain or to limit and direct its energies. Hence it must be a *self-determining* power, as religion asserts concerning the divine will in its relations to the varied objects in the created universe, "For thy pleasure they are and were created." Such are the revelations which religion makes, in harmony with philosophy, of the nature of this creative, omnipotent, omnipresent, self-determining Power, at once Creator and Ruler of the universe.

The question arises, Whence, then, the antagonism between philosophy and religion? We answer, Simply because, on the one hand, philosophy has not been always true to itself in its expositions of the correct philosophic theory of cause and its necessary nature; nor, on the other hand, has religion been always true to itself in its teachings of the being and nature of God. Instead of holding firmly and consistently to the doctrine of the omnipotence and omnipresence of Deity, it has taught the anthropomorphic view of a God separate from nature. This erroneous doctrine of the relations of God to nature, which many of the old divines maintained, was derived, not from the Greek philosophy, as has been sometimes affirmed, at least not from the spiritual school of Greek phi-

losophy, but from the Greek and Roman mythology, current among the common people, whose origin can be traced to the personifications of the old poets who represented God, Zeus, or Jupiter, as a corporeal personality, dwelling in the heavens, or having his abode on the lofty heights of Olympus.

Opposed to this anthropomorphic doctrine of Deity, common to paganism, was the distinctive teaching of the Hebrew religion revealed in the very name Jehovah, or Yahweh, as taught by Moses, signifying Living Being, or, as some scholars, interpret the word, "He who causes to be," the ground and source of all life and existence, who is in the heavens above, in the earth, in the uttermost parts of the sea, in the deepest abyss, Creator, Upholder, a universal Presence. His personality is not corporeal, but the personality of will and intelligence. He is represented not as a man-like artificer, but as a divine, omnipotent, omnipresent Creator.

The Greek gods were in no proper sense creators, but simply rulers, themselves created, the same as men and distinguished from them only as immortals are from mortals. In the Homeric hymns the earth is invoked as *θεων μήτερ*, "mother of the gods." Hesiod represents "the broad-bosomed earth, firm abode of all things," as coming forth from Chaos, and then from union with the starry Ouranos makes the gods spring.* The Greek poet Pindar attributes a common origin as well as nature to gods and men.† Sophocles speaks of the earth as "mother of Zeus himself:" *Γα μήτερ αὐτοῦ Διὸς.*‡ In the Greek religion nature was self-existent, "the all-producing mother." The gods were not the architects of the earth, but rather her children. In correspondence with this view the philosophic and scientific thought, seeking to find a rational theory of the origin of the universe, could not utilize the created gods and make them creators, but turned to seek in nature the secret of her own existence, the common cause of the system that comprehended both gods and men.

But as the search into the wonderful structures of nature deepened, the scientists and philosophers began to apprehend the absolute necessity of recognizing *mind* as the only adequate cause. Among the early Grecian philosophers Anaxagoras was the first who held that order in nature was the work of mind.

* *Theog.*, 132–137. † *Nemea*, vi, 1–3. ‡ *Philoct.*, 391.

Aristotle* represents Anaxagoras as appearing among the older philosophers like the rising up of a sober man among tipplers; as one who could discern realities and was not, like them, deceived by phantasies, for such are phenomena as visible appearances, since back of phenomena are the invisible realities, force and mind.

Plato, in the exercise of that idealism so peculiar to him, which led him to the construction of an ideal republic as well as of a universe, conceived the world as a structure formed after an eternal model, by a Δημιουργος, "world-maker." Aristotle conceived of the world as an organic whole, created and energized by mind as an immanent power, the original, absolute Cause of all things. Both believed that an ordered nature is inexplicable without an ordering mind. This philosophic thought was profoundly religious in spirit but undeveloped by those who held it. In it there was the germ of a theism which, as it has been well said by Fairbairn, might have saved religious thought, in that and especially in after times, "from falling into that hard and shallow dualism which has caused much bewildered conflict in the past, and continues to cause no less in the present."

Later times interpreted the Δημιουργος, or world-maker, of Plato as a man-like architect, shaping or manufacturing instead of creating a world—an external instead of an informing organific power. The consequence was that theology became infected with the dualism of matter and mind as two distinct and independent entities; that is, that matter has no dependence on mind, either in its origin or processes, but possesses inherent, self-existent, and self-acting forces and laws. Hence it was impossible that a philosophy of nature should be harmonized with the conception of the unity of the universe, for nature and God stood in irreconcilable antithesis to each other. After his work of constructing or manufacturing is completed, the artificer stands outside of the machine he has made and set a-going, watching its operations, by interference changing or regulating its motions. But science recognizes in the operations of nature no such ab extra power, no such outside interference. Its processes are all orderly, its forces work within. And when the theologian surrenders to nature the

Metaph., lib. i, 3, 16.

possession of independent, self-acting forces or powers, he limits or annuls the omnipotence of God.

This conception of the external and technic relations of God to nature was passed on to Christianity by the Neo-Platonists, who held a doctrine of deity, not only as the supernatural, but also as the supra-rational; hence the absolute necessity of a special revelation for a knowledge of God.

Says Ferrier:* "All philosophic truth is Plato rightly divined; all philosophical error is Plato misinterpreted." The Δημιουργος of Plato, as an intelligent, world-making power, is not necessarily an outside worker, although thus frequently interpreted.

By that term Plato merely affirms that as an artificer *plans* so God planned in the work of creation. The work of mind *in* creation is the fundamental proposition of Plato in his *Timæus*. Certainly the conception of a technic power, external to nature, was not the Aristotelian theory of the universe, for that distinctly taught the immanency of mind. As a naturalist, Aristotle discerned the manifest existence, in the marvelous processes of nature, of an intelligent power working within.

It was from the anthropomorphic and dualistic view of God, separate from nature, that there arose the necessity of proofs of the existence of God. To the Jew, with his doctrine of Jehovah, or Yahweh, as living Being, arguments and proofs of the divine existence were unnecessary, because the universe of nature was itself proof, since it was the manifestation of Yahweh. But to the pagan Greek proofs of the existence of God were specially needful to secure belief in a being or power exterior to nature. Inasmuch as the material universe, or nature, was regarded as an independent entity, with its processes carried on by self-existent, inherent forces, the existence of an outside architect became an assumption requiring proof. If nature is self-energizing why not self-creative, or, at least, an original and primal existence? Where lies the necessity of postulating any other formative power?

Even among the school-men of the Middle Ages, the more profoundly philosophic minds, like those of Anselm and Augustine, rejected the technic theory, grounding the proofs

* *Institutes of Metaphysics*, p. 169.

of the being of God in the necessities of thought. And at a later period we find the eminent pietist, Fénelon, exclaiming: "What do I see in nature? God—God every-where—God alone!" Even Calvin, notwithstanding his extreme doctrine of the sovereignty of God, which seemed to separate him from the world he had made, affirms that "the divine Spirit, everywhere diffused, sustains all things and carries on all the processes both of animal and vegetable life, and is the moving power both in the heavens and in the earth."

Yet this technic theory was too much in consonance with the popular thought to easily die out. The arguments of Boyle and Paley, and the Bridgewater Treatises, proving a designer from the manifestations of a design in nature, seemed to be those of invincible common sense.

If a watch, with its complex mechanism and evident construction for an intelligible purpose, is proof of a maker, why are not these various objects in nature, the complexity of whose structure and wise adaptation of parts to definite ends become more manifest just in proportion as they are more carefully and thoroughly scrutinized, proofs, also, of an intelligent constructor?

But the material universe is not a watch, neither is it made nor does it come into existence like a watch. The watch does not grow. But nature is instinct with life, and from life comes growth. Topsy was in the right, although contradicting the Catechism, in asserting that she was not made, but that she grew. The process of growth, however, was not by evolution, the unfolding or development of a germ, but by epigenesis, or cell-growth, as all scientists now confess. The organism, beginning in a simple cell, is formed by cell-multiplication into all the varieties of organs, differing not only in structure but also in chemical constitution, by a power, working within, which exhibits superhuman skill and resources not only in the formation of the organism, but especially in the ability to separate from the nutrient matter and thus combine, the chemical elements that are peculiar to each distinctive organ. This process, by which the infinitely complex mechanism of the human system is constructed, is entirely different from that which enters into the formation of a watch. The latter is fashioned and shaped by an external artificer, the former by an

internal power of life; a divine power continually assimilating, fashioning, renewing.

This is the Hebrew or Mosaic conception of Jehovah as living Being, repeated in the New Testament, "In him was life." This Bible idea of God is not the pagan conception of a corporeal being enthroned in the heavens, but is in full harmony with the primitive religious idea. It is a most significant fact that has been revealed in researches in the department of comparative religion, that the primitive belief of mankind was animistic and monotheistic; a belief in God as Spirit and Creator of all things. This revelation is in every human mind and consciousness as spirit and will, with its intuitions of an Absolute Cause. Paul's theology, that "that which may be known of God is manifest *in* them," is grounded in the profoundest principles of mental philosophy. The existence of God, Creator of all things, is no more revealed at the end of an argument than it is at the end of a telescope. The idea of God is within, not without. Says Bacon, "The descent into our inmost being is at the same time an ascent into God." The watch-theory of the universe has been unfortunate in this respect, at least: that it has induced a false conception of God as a man-like artificer outside of the universe.

This is a cardinal point. A true religion cannot allow God to be considered as separate from nature, so that nature is independent and exclusive of his presence and agency. For any conception of God that leaves out his active qualities—his energies, and their action in nature—must be insufficient, for with this view he ceases to be omnipotent. Nature gives reality to our idea of God, shows his energies in action, his life in contact with ours. But so to conceive the relation of God to nature is to recognize the world not as outside or seperate from God, but in him; he every-where in it and it everywhere living, moving, and existing in him.

These are the simple, natural ideas of primitive religions, most clearly and emphatically taught in the Bible itself. And with these teachings of the relations of God to the material universe the conflict between religion and philosophy and science ceases; for then religion reveals a creative and causal energy in nature adequate to its interpretation. Science discovers and philosophy affirms intelligence in

nature. Religion asserts the divinity of this intelligence, the divine power in the activities of nature. Such a Deity science can recognize and accept, while it only sneers at the far-distant God enthroned in the heavens as the creation of religious phantasy.

With this true religious view of the relations of God to nature the long-mooted question of teleology is adjusted. The "formative impulse" in nature, of which Huxley speaks, working out "purposive" results, which he also affirms, must be a power of intelligence comprehensive of all the relations and processes of nature. As "purposive" it must work for an end. The power that creates and modifies the germ, differentiating parts and organs producing varieties, is the same power that environs and adapts. All are results of the same divine purpose and action. The organific, as the adaptive power, is equally divine. In both cases the mechanical agency works within. The cause must be adequate not only to the immediate, but to the ultimate effect, and must continue active and operative to the end. Wherever nature works He works. There is no point in the universe, there is no moment of time, without the presence of "that infinite and eternal Energy from which all things proceed."

Our conclusion is that the scientific element in religion furnishes to science its true basis in its revelation of the real, creative, efficient, first, final, and eternal Cause, omnipotent, omnipresent, producing all the phenomena of the universe. Religion reveals also the nature of that Cause as spirit—intelligence, mind, and will, in which consists true spiritual personality. And, finally, it is religion that furnishes the solution in harmony with science and philosophy to that most perplexing riddle of the ages, the relations of matter to the creative power, or of the material universe to God, "who is over all, and through all, and in all." Eph. iv, 6, R. V.

James Douglas

Art. VI.—BENNETT'S "CHRISTIAN ARCHÆOLOGY."*

It has been said that the best of commentators is the spade. The archæological explorations at Rome and Naples; in Sicily, Greece, and Asia Minor; in Egypt, Syria, and on the sites of Babylon and Nineveh, are demonstrations of the value of the exhumed relics of the distant past as interpreting the thought and belief of ancient times. A visit to the Museo Nazionale, at Naples, or to the Vatican or Lateran Museums, at Rome, brings one nearer the heart of pagan or Christian antiquity than the reading of many volumes of history. The learned antiquarian, Piper, remarks that:

> Christian archæology reveals a source of information which supplies a serious lack in our knowledge of Christian antiquity; for the nearer we approach the beginnings of the Church, the more meager are the literary sources of evidence. Here, accordingly, the contemporary monuments in stone, metal, and color, found by thousands in all parts of the world, especially in the countries around the Mediterranean, are of immense assistance.

In like spirit, Dean Stanley remarks:

> He who is steeped in the imagery of the Catacombs will be nearer to the thought of the early Church than he who has learned by heart the most elaborate treatise of Tertullian or of Origen.

We therefore hail with great delight Professor Bennett's admirable volume on Christian archæology. He has laid the whole Church under obligation by his exhaustive researches and lucid expositions. There are many books which treat parts of the broad subject which he here discusses: but we know of none in the English language which treats the whole subject so comprehensively, so succinctly, yet so adequately. The book that most nearly resembles it in breadth of scope and amplitude of learning is Bingham's famous *Origines Ecclesiasticæ*. But that great work was completed one hundred and sixty years ago, whereas many of the most important archæological discoveries, of which Professor Bennett has

* *Christian Archæology*. By Charles W. Bennett, D.D., Professor of Historical Theology in Garrett Biblical Institute, Evanston, Illinois. With an Introductory Notice by Dr. Ferdinand Piper, Professor of Church History and Christian Archæology in the University of Berlin. 8vo, pp. xvi, 558. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

fully availed himself, have been made within the last ten or fifteen years.

There is a special value attaching to the contemporary artistic or epigraphic expression of primitive faith and practice above the written record, and that is what Professor Piper calls "the frank unconsciousness that is often obscured by words." Into the humble memorials of love and sorrow in the Catacombs, or the rude paintings on the walls, no acrid controversy found its way. They form the best of evidence on the subjects of which they treat, because inscribed with unstudied simplicity and unbiased by theological strife.

Professor Bennett has divided the vast subject which he here treats into four appropriate sections: "The Archæology of Christian Art;" "The Archæology of the Constitution and Government of the Early Christian Church;" "The Sacraments and Worship of the Early Church," and "The Archæology of Christian Life." The first section comprehends not only graphic and plastic art, but also architecture, epigraphy, poetry, and hymnology and music. It is not true, as has been sometimes asserted, that even in its narrower sense of painting and sculpture the early Christians entirely abjured art on account of its idolatrous use by the pagans. They rather baptized it into the service of Christianity, and employed it in a high and holy ministry. Indeed, the very intensity of that old Christian life, under repression and persecution, created a more imperious necessity for a religious symbolism as an expression of its deepest feelings and as a common sign of the faith. Early Christian art was, therefore, a mighty spiritual force, "seeking," as Kugler well remarks,* "to typify in the earthly and perishing the abiding and eternal."

Professor Bennett shows (p. 55), that just as the heathen philosophical thought was used by the Church fathers to give concise expression to Christian doctrine, so were the forms of pagan art and its principles of expression pressed into the service of the Christian religion. Early Christian art thus sprang out of that which was pre-existing, selecting and adapting what was consistent with its spirit and rigorously rejecting whatever savored of idolatry, or of the sensual character of ancient heathen life. It stripped off, to use the figure of

* *Handbuch der Kunstgeschichte*, p. 12.

Dr. Lübke, what was unsuitable to the new ideas, and retained the healthy germ from which the tree of Christian art was to unfold in grand magnificence. Pagan art, to change the figure, a genius with drooping wing and torch reversed, stood at the door of Death, but cast no light upon the future. Christian art, inspired with lofty faith, pierced through the veil of sense and realized the world to come—a city which hath foundations, whose builder and maker is God.

Christian art, at first purely decorative, soon became the expression of a religious symbolism which concealed from the profane gaze of the heathen the mysteries of the faith, and yet revealed their profoundest truths to the hearts of the initiated. To those who possessed the key to those "Christian hieroglyphs," as Raoul-Rochette has called them, they spoke a language that the most unlettered, as well as the learned, could understand. Although occasionally fantastic and far-fetched, this symbolism is generally of profound spiritual significance, and often of extreme poetic beauty.

Dr. Bennett calls attention to the fact that great care must be observed, in the interpretation of religious symbolism, not to strain it beyond its capacity or intention. It should be withdrawn from the sphere of theological controversy, too often the battle-ground of religious rancor and bitterness, and relegated to that of scientific archæology and dispassionate criticism. An allegorizing mind, if it has any theological dogma to maintain, will discover symbolical evidence in its support where it can be detected by no one else.

Professor Bennett minutely traces, with copious pictorial illustration and with judicious comment, the change of character in the art representations of our Lord from the tender grace of the frescoes of the Catacombs to the somber sternness of the Byzantine mosaics. With the decline of art and the corruption of doctrine, the beautiful type of the Catacombs disappeared, and a more austere character was given to the pictures of Christ. Although the rendering of form became more and more incorrect, and the intractability of material rendered the aspect of the mosaics stiff and harsh, yet for powerful effect, strength of character, and depth of feeling Christian art exhibited vast resources. In the noble interiors of the stately basilicas every-where rising, the figure of Christ,

surrounded by saints and angels, looked down upon the worshipers with awe-inspiring aspect, holding in his left hand the book of life and raising his right hand in solemn benediction.

This type became more and more rigid and austere as the gathering shadows of the Dark Ages mantled on the minds of men. The benign aspect of the Good Shepherd of the Catacombs gave place to the stern, inexorable Judge, blasting the wicked with a glance and treading down the nations in his wrath. Christ was no longer the divine Orpheus, charming with the music of his lyre the souls of men, and breathing peace and benediction from his lips, but the "*rex tremendæ majestatis*," a stern avenger, striking the imagination with awe and awakening alarm and remorse in the soul.

A chapter full of interest, on which we may not linger, is devoted to early Christian sculpture, founded largely upon a careful study of the Christian sarcophagi in the Museum of Saint John Lateran, in Rome, and of the ivory diptychs so common in the sacristies of the continental churches. It is remarkable that both in early Christian painting and sculpture the solemn scenes of the crucifixion, the realistic treatment of which in Roman Catholic art so often shocks the sensibilities and harrows the soul, are sedulously avoided. This awful tragedy was felt to be the theme of devout and prayerful meditation rather than of pictorial representation. On page 152 Professor Bennett gives an engraving of an ivory carving of the crucifixion, which he attributes "probably to the fifth century." We confess that we have hitherto thought that the earliest extant representation of the crucifixion was a miniature in a Syrian Evangelarium, of date A. D. 586, now in the Laurentian Library at Florence. We are, however, disposed to accept, on Dr. Bennett's authority, the earlier date of the ivory carving above referred to.

The wide subject of early Christian architecture our author discusses at ample length, and with much judicious learning and research. He examines the different theories of the derivation of the Christian church from the Roman basilica, from the *triclinium*, from the private dwelling, from the pagan schola, and adopts the eclectic view that each theory contains a partial truth, and that the early churches were a development of elements common to these various structures.

The subject of Christian epigraphy might well occupy a volume itself. Indeed, Mommsen, Muratori, Fabretti, Orelli, Martigny, De Rossi, and others have published on this subject a special literature. Our author condenses into a single chapter the general principles of the science with numerous *fac simile* illustrations, sufficient for all except the few who may wish to become experts in the subject. This division of archæology is one of fascinating interest, yet of extreme difficulty. The great store-house of Christian epigraphy is found in the Christian Catacombs, especially those in the vicinity of the city of Rome. These simple epitaphs, with their rudeness, their brevity, and often their marks of ignorance and haste, furnish most important information as to primitive faith and practice, as to the organization, rites, and institutions of the early Church, and as to the personal character and domestic and social relations of the early believers. Indeed, Dr. Northcote has remarked that:

> Even if all the writings of the Fathers had altogether perished, we might almost reconstruct the whole fabric of the ecclesiastical polity from the scattered notices of these sepulchral inscriptions.

These lowly records speak no conventional language, like the edicts of the emperors, the monuments of the mighty, or the writings of historians; they utter the cry of the human heart in the hours of its deepest emotion; they bridge the gulf of time, and make us feel ourselves akin with the suffering, sorrowing, yet triumphant Christians of the primitive ages. It is, we have said, a fascinating task to spell out the sculptured legends of the catacombs—the vast graveyard of the early Church, which seems to give up its dead at our questioning to bear witness concerning the faith and hope of the golden age of Christianity. But it is also a task of great difficulty. The epitaphs are for the most part written in uncial characters, frequently without any separation of the words, although sometimes they are divided by spaces, points, or leaves. They frequently abound also in contractions and monogrammatic abbreviations, imposed by limits of space or economy of labor. Although sometimes well cut, the inscriptions are often wretchedly executed, presenting a straggling and scarcely legible scrawl. The spelling is frequently atrocious,

and the general style and character utterly barbarous, setting at defiance all laws of grammatical construction, and rendering the meaning extremely obscure and difficult to decipher.*

Sometimes the inscription is found upside down, and sometimes it is written backward, like a Hebrew text. Sometimes it is written in Latin, sometimes in Greek; sometimes in a mingling of the two, and sometimes in what is neither the one nor the other. The dates are indicated by the names of the consuls of the year, which of course adds greatly to the value of the epitaphs as evidence of doctrine or practice. Of eleven thousand inscriptions classified by De Rossi, only thirteen hundred and seventy-four bear dates. But in many cases the presence or absence of certain symbols, as the "Constantinian monogram," offers a very fair criterion of approximate date.

An exposition of the doctrinal teachings of the early Christian inscriptions does not lie within the scope of Professor Bennett's treatise, although he furnishes a large number of *fac similes* and translations from which very important conclusions may be adduced. While we should not expect to find in these inscriptions a complete system of theology, we should certainly look for some definite expression regarding the religious belief of those who wrote these memorials of the dead. In this expectation we are not disappointed. We find in these epitaphs a body of evidence on the doctrine and discipline of the primitive Church whose value it is scarcely possible to overestimate. We are struck with the infinite contrast of their sentiment to that of the pagan sepulchral monuments; and also by the conspicuous absence, in those of the early centuries and purer periods of Christianity, of the doctrines by

* The later examples are often marked by the absence of terminal inflections, and the use of prepositions instead, and by other indications of the falling to pieces of the stately Latin tongue, which had been the vehicle of such a noble literature and such lofty eloquence. Frequently the accusative is used instead of the ablative; as *cum uxorem, cum fratrem, sine aliquam, decessit de seculum. etc.* The transition into modern Italian is indicated by prefixing the letter *i*, as in the words *ispiritus, iscribet;* by affixing *e*, as *posuite* for *posuit;* and by a general softening of the pronunciation, as *santa* for *sancta*, *meses* for *menses. sesies* for *sexies.* The misplacing the aspirate is seen to be by no means a cockney peculiarity, as in the following examples: *hossa, hordine, helephantus. post hobitum.* etc. In the following the *h* is omitted: *ora, omo, ilaris, onestus, ospitium, oc,* and *ic.* We find also such forms as *vicxit, visit, bissit,* or *visse* for *vixit; pake* or *pache* for *pace, pulla* for *puella, restutus* for *restitutus,* and the like.

which the Church of Rome is characterized. The primitive Christians had no doubt of the immediate happiness of those who died in the faith. They were incapable of the torturing thought that the atoning blood of Christ was insufficient to wash away their guilt, and that therefore they were doomed to penal fires,

> "Till the foul crimes done in [their] days of nature
> [Were] burned and purged away."

All the expressions applied to the death of the righteous indicate the assurance of their spirits' peace and happiness. Thus we have in A. D. 310 the following beautiful euphemism for death: "ACCERCITVS AB ANGELIS"—"Called away (literally, sent for) by angels." In A. D. 329 occurs the still nobler expression: "NATVS EST LAVRENTIVS IN ETERNVM ANN XX. DORMIT IN PACE"—"Laurentius, born into eternity in the twentieth year of his age. He sleeps in peace."

The Christian's view of death is always, in striking contrast to the sullen resignation or blank despair of paganism, full of cheerfulness and hope. Its rugged front is veiled under softest synonyms. A few examples will illustrate the pious orthodoxy of those early Christian epitaphs: "ABIIT AETHERIAM CVPIENS COELI CONSCENDERE LVCEM" (A. D. 383)—"She departed, desiring to ascend to the ethereal light of heaven."

> "NEC REOR HVNC LACRIMIS FAS SIT DEFLERE
> CORPORIS EXVTVS VINCLIS QVI GAVDET IN ASTRIS
> NEC MALA TERRENI SENTIT CONTAGIA SENSVS." (A.D. 399.)

"Nor do I think it right to lament with tears him who, free from the fetters of the body, rejoices among the stars, nor feels the evil contagion of earthly sense."

> "HIC REQVIESCET (*sic*) IN SOMNO PACIS MALA. . . .
> ACCEPTA APVT (*sic*) DEVM." (A. D. 432.)

"Here rests in the sleep of peace Mala. . . . Received into the presence of God."

> "VIVENTEMQVE DEO CREDITE FLERE NEFAS." (A. D. 472.)

"Believe that it is forbidden to weep for one who lives in God."

So also the following: "ΠΡΩΤΟC ΕΝ ΑΓΙΩ ΠΝΕΥΜΑΤΙ ΘΕΟΥ ΕΝΘΑΔΕ ΚΕΙΤΑΙ"—"Here in the Holy Spirit of

God lieth Protus;" "CORPVS HABET TELLVS ANIMAM CÆLESTIA REGNA"—"The earth has the body, celestial realms the soul;" "ΓΑΥΚΕΡΟΝ ΦΑΟΣ ΟΥ ΚΑΤΕΛΕΨΑΣ (*sic*) ΕΣΧΕΣ ΓΑΡ ΜΕΤΑ ΣΟΥ ΠΑΝΑΘΑΝΑΤΟΝ"—"Thou didst not leave the sweet light, for thou hadst with thee him who knows not death," literally, "the all-deathless one;" "MENS NESCIA MORTIS VIVIT ET ASPECTV FRVITVR BENE CONSCIA CHRISTI"—"The soul lives unknowing of death and consciously rejoices in the vision of Christ;" "PRIMA VIVIS IN GLORIA DEI ET IN PACE DOMINI NOSTRI XR."—"Prima, thou livest in the glory of God and in the peace of Christ, our Lord."

The glorious doctrine of the resurrection, which is peculiarly the characteristic of our holy religion as distinguished from all the faiths of antiquity, is frequently recorded in these epitaphs, as in the following examples:

"HIC REQVIESCIT CARO MEA NOVISIMO VERO DIE
PER XPM CREDO RESVSCITABITVR A MORTVIS." (A. D. 544.)

"Here rests my flesh; but at the last day, through Christ, I believe it will be raised from the dead."

In the following example from the Catacombs of Naples Christian confidence adopts the sublime language of Job:

"CREDO QVIA REDEMPTOR MEVS BIBIT (*sic*) ET NOBISSIMO DIE DE TERRA SVSCITABIT ME IN CARNE MEA VIDEBO DOM."

"I believe, because that my Redeemer liveth, and in the last day shall raise me from the earth, that in my flesh I shall see the Lord."

More briefly is this cardinal doctrine asserted in the following: "IVSTVS CVM $\overline{\text{SCIS}}$ $\overline{\text{XPO}}$ MEDIANTE RESVRGET"—"Justus, who will arise with the saints through Christ;" "HIC IN PACE REQVIESCIT LAVRENTIA QVAE CREDIDIT RESVRECTIONEM"—"Here reposes in peace Laurentia, who believed in the resurrection."

The very idea of death seems to have been repudiated by the primitive Christians: "NON MORTVA SED DATA SOMNO," sings Prudentius in paraphrase of the words of our Lord, "She is not dead, but sleepeth." So also in the Catacombs we read such words of sublime assurance as these: "MORTVVS NON EST SED VIVIT SVPER ASTRA"—"He is not dead, but lives above the stars."

In like manner the doctrine of the essential divinity of the Son of God is repeatedly and strikingly affirmed. Not only are the symbolical letters Alpha and Omega often associated with the sacred monogram, in allusion to the sublime passage in the Revelation descriptive of the eternity of Christ, but his name and Messianic title are variously combined with that of the Deity so as to indicate their identity. Thus we have the expressions: "ZHCHC IN ΔEO XPICTO (*sic*) — EN ΘEΩ KYPEIΩ XPICTΩ (*sic*) VIVAS IN CHRISTO DEO—IN DOMINO IESV"—"May you live in God Christ—in God the Lord Christ—in Christ God—in the Lord Jesus." Or the divine attributes are still more strongly expressed as follows: "ΔEOYC XPICTOYC OMNIIIOTEC" (*sic*) — "God Christ Almighty;" "DEO SANC XPO VN LVC" (*sic*) — "God, only Christ, only light;" "DEO SANC XPO VNI"—"To Christ, the one holy God."

Mention is made of the three persons of the Trinity separately in several epitaphs in which the deceased is said to sleep in DEO—in CHRISTO—in SPIRITV SANCTO, and collectively in the following, of date 403: "QVINTILIANVS HOMO DEI CONFIRMANS TRINITATEM AMANS CASTITATEM RESPVENS MVNDVM"—"Quintilianus, a man of God, holding fast the doctrine of the Trinity, loving chastity, contemning the world." In later examples from Aquileia and other places we find the formulæ: "IN NOMINE SANCTAE TRINITAS — PATRIS ET FILII ET SPIRITVS SANCTI"—"In the name of the holy Trinity—of the Father, Son, and Holy Spirit."

It is true that there are also traces of ancient heresies, but the overwhelming preponderance is that of devout orthodoxy. But we have spent more time on this important theme than we had designed.

Dr. Bennett treats with his characteristic good taste and sound judgment the interesting subject of early Christian poetry and hymnology, and the allied topic of early Christian music. He presents specimens of these early hymns, and curious *fac similes* of the Gregorian Antiphonarium, and other ancient musical manuscripts. As to this important part of Christian worship he concludes: "By the study of the early hymnology we are impressed with its comparative poverty. The depth of

devotional feeling and the perfection of rhythm which characterize the mediæval and the modern hymn are largely wanting. The dignity and high inspiration which have characterized public worship since the Reformers joined the perfected hymn to appropriate music, and thus brought the singing to the entire congregation, could not have been attained even in the most imposing churches of Constantinople, Antioch, Milan, or Rome."

In the second main division of his volume our author discusses the archæology of the constitution and government of the early Christian Church. In this section he adopts largely the historical method, depending chiefly upon literary evidence, including the recently discovered "Teaching of the Twelve Apostles," and other ancient authorities. In addition to these the use of epigraphy is so important that it has been said that we might reconstruct the organization of the early Church entirely by its aid. On the question of the essential identity of presbyters and bishops in the apostolic age, he furnishes evidence that almost amounts to demonstration.

The whole officiary of the post-apostolic Church is passed in review—presbyters, deacons, archdeacons, chorepiscopi, metropolitans, and patriarchs; subdeacons, acolytes, exorcists, lectors, etc., whose multiplication were evidences of the growing splendor of ritual and doctrinal corruption of the Church of Rome. So also was the elaborate penitential discipline, with its various orders of *penitentes—flentes, audientes, genuflectentes*, and *consistentes*.

Book Three treats of the sacraments and worship of the early Church. Professor Bennett deals frankly and fairly with the vexed question of the subjects and mode of Christian baptism. His paramount object evidently is, not to obtain a polemical victory, but to arrive at the ultimate truth. He gives ten distinct illustrations of early frescoes or other art representations from the catacombs and ancient churches, in every one of which the mode is evidently by aspersion. These reach from the second to the ninth century. The following is his conclusion on this subject:

> When we consider the fact that monumental evidence is invaluable because of its unconscious character, and also it is remembered that the testimony of the archaic document, "The

Teaching of the Twelve," is a complete commentary on the art monuments, and, contrariwise, that the art monuments are a continuous illustration of the doctrines of "The Teaching," we are compelled to believe that, while immersion was the usual mode of administering baptism from the first to the twelfth century, there was very early a large measure of Christian liberty allowed in the Church, by which the mode of baptism could be readily adjusted to the peculiar circumstances. To this conclusion we are led by the combined testimony of "The Teaching," of the decisions of the Christian fathers and the councils, and of the uniform art representations.

It seems to the present writer, from the above cited testimony, that there is good ground to claim that affusion or aspersion was at least equally as valid a mode of baptism as immersion. It appears incredible that, if the latter were the original and usual mode, of apostolic and even divine authority, it should have left no trace in the earliest and most unconscious art record, and have been supplanted therein by a new, unscriptural, and unhistoric method. We claim with Professor Bennett a large degree of Christian liberty in the observance of this ordinance.

The primitive simplicity of administration of the sacrament of the Lord's Supper and the gradual development of liturgical ceremonial, with the doctrinal corruption of which it is an evidence, are treated with the utmost candor and love of truth, as are also the subjects of early Christian worship, early liturgies, the sanctity and ground of observance of the Lord's day, and of Easter, Pentecost, Epiphany, Christmas, and the other festivals of the Church.

The fourth and last book of this comprehensive and noble treatise discusses "The Archæology of Christian Life." From epigraphic testimony and from the writings of the Fathers we know that the domestic relations of the early Christians were of a very tender, pure, and noble character. The mutual love of husband and wife finds in the inscriptions of the catacombs affecting record, which attests the happiness of the marriage relation. Frequently the bereaved husband recounts with grateful recollection the fact that his wedded life was one of perfect harmony, unmarred by a single jar or discord: "SEMPER CONCORDES SINE VLLA QVERELLA." The following are characteristic examples: "DEO FIDELIS DVLCIS MA-

RITO NVTRIX FAMILIAE HVMILIS CVNCTIS AMATRIX PAVPERVM"—"Faithful to God, endeared to her husband, the nourisher of her family, humble to all, a lover of the poor." "BONE INNOCVA DIGNA PIA AMABILIS PVDICA" (*sic*)—"Good, guileless, worthy, pious, amiable, modest." "DEO SERVIENS VNICAE FIDEI AMICA PACIS CASTIS MORIBVS ORNATA COMMVNIS FIDELIBVS AMICIS FAMILIAE GRATA NVTRIX NATORVM ET NVMQVAM AMARA MARITO"—"Serving God, of matchless faith, a friend of peace, adorned with modest manners, affable toward the faithful friends of her family, a loving nurse of her children, and never bitter to her husband."

We should do scant justice, however, to the blameless character, simple dignity, and moral purity of the primitive Christians, as indicated in these touching epitaphs, if we forgot the thoroughly effete and corrupt society by which they were surrounded. It would seem almost impossible for the Christian graces to grow in such a fetid atmosphere. Like flowers that deck a sepulcher, breathing their fragrance amid scenes of corruption and death, are these holy characters, fragrant with the breath of heaven amid the moral corruption of their foul environment. The pure morals and holy lives of the believers were a perpetual testimony against abounding iniquity, and a living proof of the regenerating power and transforming grace of God. For they themselves, as one of their apologists asserts, "had been reclaimed from ten thousand vices." And the apostle, describing some of the vilest characters, exclaimed, "Such were some of you, but ye are washed, ye are sanctified." They recoiled with the utmost abhorrence from the pollutions of the age, and became indeed "the salt of the earth"—the sole moral antiseptic to prevent the total disintegration of society.

Professor Bennett points out the unspeakable degradation into which woman had fallen under pagan influence, and shows how Christianity rescued her from that wretched condition, how it clothed her with the domestic virtues, enshrined her amid the sanctities of home, and employed her in the gentle ministrations of love. The rites and benedictions of the Church were early invoked to give their sanction to Christian marriage. Numerous pictorial representations have been found of a man and woman standing with clasped hands

before a marriage altar, while Christ appears between them crowning the newly wedded pair. No sweeter idyl has come down from early times than that quoted by Dr. Bennett on page 466, in which Tertullian exclaims: "What a union is that of two believers, who have one hope, one rule of life, and one service! . . . In alternate song echo psalms and hymns; they vie with one another which best shall praise God. When Christ sees such things he rejoices. To these he sends his own peace. Where two are, there is also he. Where he is, there the evil one is not."

An interesting chapter is devoted to the relation of the Church to slavery. While the Church did not attempt the direct abolition of slavery, yet its whole spirit was diametrically opposed to it. It is a curious fact that out of 11,000 Christian inscriptions of the first six centuries scarce half a dozen make any reference to a condition of servitude. Yet of pagan epitaphs at least three fourths are those of slaves or freedmen. This conspicuous avoidance of recognition of slavery can be no mere accident. We know that the Christians were largely drawn from the servile classes. But in the Church of God there was no respect of persons. In Christ Jesus there was neither Jew nor Greek, neither bond nor free. The distinctions of worldly rank were abolished.* The highest spiritual dignities were open to the lowliest slave. In the ecclesiastical orders were no rights of birth and no privileges of blood. In the inscriptions of the Catacombs almost no badges of servitude or titles of honor appear. The wealthy noble—the lord of many acres—recognized in his lowly servant a fellow-heir of glory. The story of Onesimus may often have been repeated and the patrician master have received his returning slave, "not now as a servant, but above a servant—a brother beloved."

Christianity also dignified and ennobled, and in a sense hallowed, labor, by the example of its divine Founder. It consecrated the lowly virtues of humility, obedience, gentleness, patience, and long-suffering, which paganism contemned. While it did not, indeed, at once subvert the political institution of slavery, it mitigated its evils and gradually led to its abolition.

Dr. Bennett devotes a very interesting section to the discus-

*Apud nos inter pauperes et divites, servos et dominos, inter est nihil.—Lactantius, *Div. Inst.*, v, 14.

sion of the relations of the early Church to civil and military life. He shows the trying position in which the primitive Christians were placed in consequence of the condemnation of certain trades and occupations as ministering to idolatry, and the interdiction of many amusements and social observances as sharing the same taint. Feeling that their citizenship was in heaven, the early Christians took little part in the troubled politics of earth. "Nothing is more indifferent to us," says Tertullian, "than public affairs." * But, although accused of being profitless to the state† they were nevertheless diligent in business while fervent in spirit. They were no drones in the social hive, but patterns of industry and thrift, and followed blamelessly whatsoever things were lovely and of good report. Thus among pagan usages and unspeakable moral degradation they lived a holy nation, a peculiar people. "We alone are without crime," says Tertullian; "no Christian suffers but for his religion." "Your prisons are full," says Minutius Felix, "but they contain not one Christian."

Dr. Bennett calls attention to the remarkable fact that so few references to military life occur in Christian epitaphs, whereas they form a conspicuous feature in those of heathen origin. In ten thousand pagan inscriptions, examined by M. Le Blant, over five hundred, or, more accurately, 5.47 per cent., were of military character; while in four thousand seven hundred of Christian origin only .57 per cent. were military, or one tenth of those among the pagans. Although Tertullian inveighs against the military service as being tainted with idolatrous usages, he yet admits that there were Christians engaged in that as well as in other pursuits.‡ From the testimony of Eusebius and others, we know that the Christians often had to choose between the service of Cæsar and the service of Christ, and many even endured martyrdom rather than do violence to their conscience.

The charities of the early Church form the subject of a chapter of intense interest. While there was often a lavish dole of bread by the pagan emperors, it sprang not from the

* Nec ulla res aliena magis quam publica.—Tertullian, *Apol.*, c. xxxviii.

† Infructuosi in negotiis dicimur.—*Ib.*, xlii.

‡ Navigamus . . . et militamus, et rusticamus, et mercamur.—Tert., *Apol.*, c. xlii. Implevimus . . . castra ipsa.—*Ib.*, c. xxxvii.

principle of charity, but was simply designed to prevent outbursts of discontent. There were also pagan guilds and confraternities for mutual help, but these originated rather in a spirit of selfishness than in love. Charity among the pagans was at best a fitful and capricious fancy. Among the Christians it was a vast and vigorous organization, and was cultivated with noblest enthusiasm. In the early Church, voluntary collections were regularly made for the poor, the aged, the sick, the brethren in bonds, and for the burial of the dead. "Our charity dispenses more in the streets," says Tertullian, "than your religion in all the temples." "As you would receive, show mercy," says St. Chrysostom; "make God your debtor, that you may receive your own with usury." The church at Antioch, he tells us, maintained three thousand widows and orphans, besides the sick and poor. St. Ambrose sold the sacred vessels of the Church at Milan to rescue prisoners from the Goths, esteeming it their truest consecration to the service of God. "Better clothe the living temples of Christ," says Jerome, "than adorn the temples of stone." "God has no need of plates and dishes," said Acacius, Bishop of Amida, and he ransomed therewith a number of poor captives. Amid the splendid palaces and temples, theaters and baths of the pagan world, there was no hospital, nor orphanage, nor house of mercy. But when Christianity came forth triumphant from the catacombs, amid the stately basilicas which began every-where to rise were also hospitals, and refuges for the sick and the infirm. The apostate Julian urged the pagan priests to imitate the charities of the Christian Church.

The relations of the Church to education and general culture are also judiciously discussed. The embarrassment attending the acquisition of secular learning was early felt on account of its contamination with the taint of heathenism. But provision was soon made for the instruction of the young, and of heathen converts, in the doctrines of Christianity. The catechumens or learners—"the cadets of Christ"—were a distinctly recognized class, for whom especial provision was made. Deaconesses and aged women acted as instructresses to their own sex; and one of these was present during the questioning of the female catechumens by the male catechists.

The last chapter of this noble work appropriately discusses

the care of the dead by the early Church. The Christians, following the usages of the Jews, entirely abjured the pagan practice of burning the dead. They seem also to have felt that proper burial was necessary, in order to share in the resurrection, a sentiment which added poignancy to their grief when the ashes of their friends were scattered by the pagan persecutor. This error some of the Fathers sedulously sought to correct.

It is not true, as has sometimes been asserted, that the early Christians had to seek secret places of burial for their dead, and that therefore they adopted the mode of sepulture in the subterranean catacombs. At first there was no attempt at concealment, nor was any needed. The Christian enjoyed the same protection by law as the pagan tombs. Even when Christianity fell under the ban of persecution freedom of sepulture was not at first interfered with. A beneficent Roman law declared that even the bodies of those who died by the hand of the public executioner might be given up to any who asked for them.* Even the remains of the martyrs were given to their friends for Christian sepulture. In the later persecutions, however, the persecutors ignobly made war even upon the dead.

A concise description of the catacombs, with several pictorial illustrations, concludes this admirable volume; but we have not space to refer more fully to this very interesting department of Christian archæology.

The publishers have done their part well in the preparation of this book. It is accompanied by two excellent colored maps, by one hundred and forty-eight engravings, and by ten full-page plates, which do much to make the explanations and interpretations of these sometimes difficult subjects more clear. The proof-reading—a very important matter in a work of this character, containing so many Greek and Latin citations—has been very accurately done. A copious glossary, index, syllabus of the literature of archæology, and translations of the inscriptions add greatly to the value of the volume.

* Corpora animadversorum quibuslibet petentibus ad sepulturam danda sunt.—*Digest.*, xlviii, 24, 2.

W. H. Withrow.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

BEWARE of the leaven of rationalism! Evangelical religion in Germany was on the point of expiring on the altar of a forged system of hermeneutics when Christian scholarship rallied to the defense of the integrity of the Scriptures, and Methodism lit revival fires in city and village, arousing the national Church from its torpor, and thus preserved a pure Protestantism in the land of Luther and of the Reformers. England is in the grip of the rationalists, and is overawed by a progressive but false and destructive criticism. Her universities are stocked with unbelievers, materialists, and rationalists, and many of her clergy are also under the pernicious influence of the new critics. A reformer is needed, as in the days of Wesley, to save the old Church from a spiritual decadence and to re-enlighten it in doctrinal truth. American rationalism is in the incipient stages of development, infecting the literature and theology of the country, and should at once be exposed and resisted, because it tends to spiritual paralysis and the ruin of the Church. It is not consciously infidel in tone or spirit, as is the Rationalism of France and Germany; it is not so outspoken or daring as is that of England; but because it is adorned with Christian graces, and blushes when properly stigmatized, it is all the more insinuating and dangerous. The *Methodist Review* is the first of its class in this country to sound the note of alarm and warn the Christian Church against the infection. In his addresses before fifteen Conferences in March and April the editor assailed the covert Rationalism in the faculties of Yale, Harvard, and Johns Hopkins Universities, and impeaches them now in the high forum of discussion. Three rationalists in the faculty of Johns Hopkins University are three too many; and as Yale and Harvard are harboring men of like faith in their faculties, who in the literature they produce are more than coquetting with the evil, they should be asked to justify their title to the appellation of Christian institutions. Literature as rationalistic as that of Kuenen and Wellhausen, emanating from these great universities, especially from Yale, reaches our table nearly every month, and in the name of Christianity we cry a halt. Error has its beginning, and this collegiate liberalism is as likely to undermine the Christian faith of this country as the Rationalism of England is silencing the Old Testament in that Protestant island. Let us not be idle in this time of evident peril. The *Methodist Review* calls upon good men of all names to join it in the work of preserving the Christian Church from so grievous a peril as now menaces it from those whose criticism is a snare, and whose knowledge is turned into an instrument of destruction.

Not a little of the perplexity in harmonizing the biblical records arises from the uncertainty and indistinctness of the chronology of the Old Testament. Without a definite beginning as to the creation it is difficult to establish a consecutive order of dates that will be satisfactory; in fact, every attempt in this direction is open to severe criticism. The Bible is not so much concerned with dates as with events, epochs, results. It is not scientific, but historic; it is not systematic, but didactic. The work of constructing a chronology is, therefore, most difficult if the student confine himself to the events or the genealogical tables of the Bible; and if he go beyond them, and trust to foreign systems of chronology, he will get into trouble, because they have been but imperfectly preserved, and are far from being trustworthy. The Hebrew system of chronology is incomplete, broken, and contradictory; but since Jerome indorsed it the Roman Catholic Church holds to it as authentic and inspired. In the absence of any thing better the Protestant world also naturally turns to it, but it is evident to the scholar that we have outgrown Archbishop Usher, and must wait until discoveries or interpretations that may settle some of the problems shall be announced. The chronology of the Septuagint, accepted by the Greek Church in preference to the Hebrew system, varies from the latter in allowing one hundred years more to some of the antediluvian patriarchs, and then subtracts one hundred years from their total longevity, harmonizing in the end with the Hebrew, but introducing difficulties in the details of events concerning the patriarchal period that annoy and disturb the regular order of history. The Samaritan version in some respects agrees with the Hebrew system, and in others with that of the Septuagint. It will give the reader an idea of the need of revision of these systems, and of a settlement of the chronological problems, if we say that students in this department have assigned nearly one hundred and fifty lengths of time from the creation to the birth of Christ. The problem is to reduce these lengths to one definite period. So also respecting the date of the exodus of Israel from Egypt there is no uniformity of opinion, but on the contrary a wide and irreconcilable variation as to time, and antagonistic interpretations of the event itself. Brugsch, a renowned Egyptologist, places the exodus at 1314 B. C.; Seyffarth's date is 1825 B. C.; Floigel's is 1143 B. C.; Manetho's, 1438 B. C. After a full examination of Manetho's table and a careful study of contemporaneous and biblical history, Jacob Schwartz concludes that the exodus occurred April 20, 1438 B. C., and that Tutmes III. was the Pharaoh of the period. This is specific, and is as a sunbeam in a dark place. Given the time of the exodus, and the chronology of all events from that period to the Christian era may be fixed, which certainly will be of incalculable worth in historic studies. As the Scriptures intimate that the foundations of Solomon's temple were laid 480 years after the exodus, it is merely a question of mathematics to determine exactly when the construction of the temple commenced; and so all other problems become mathematical and easy of solution. But we have one objection to this decisive chronology of Mr. Schwartz's, which he must first remove before his solution can

be accepted. According to the Hebrew chronology Aaron died A. M. 2515, and as he died in the fortieth year of the exodus Israel left Egypt A. M. 2475, or 1529 B. C. We are not responsible for this dilemma. If the monuments of Egypt make it plain that Tutmes III. was Pharaoh, then, as he reigned about 1438 B. C., the exodus occurred at that time, Hebrew chronology to the contrary notwithstanding. It is this difference, however, that is in dispute. Certain it is that a new system of chronology is needed if we are to make progress along some lines; and while it is evident that a beginning has been made in opposition to the old systems we should avoid haste in accepting any new announcement, even though it has a monument behind it. We shall patiently wait for additional evidence respecting the time of the great events recorded in the Old Testament.

Here is obscurity: "Have we not power to eat and to drink? Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?" 1 Cor. ix, 4, 5, A. V. The word "power" should be translated "right," or "privilege." The general sense seems to be that the apostle is defending his right to temporal support, and also his right to enter the marriage state. But it is strange that the occasion for defending such rights should arise, or that any one, though hostile to Paul, or an unbeliever in the apostleship, should deny the validity of these rights. Some things must be remembered in order to understand the defense Paul here makes of these rights. It was held by some that only those who had been personally called into the apostleship by the Lord Jesus before his ascension could claim the title and immunities of the office, and as Paul had not seen the Master until his journey to Damascus, at the time of his conversion, he was a pretender, and usurped the rights of an apostle, which were personal support and the right of marriage. Finding his apostleship called in question, Paul submits to an examination, and establishes his official character by the fact that the Corinthian Christians were the fruit of his labor, and that *they* could not reject him, though others might disallow his claim. He therefore insists upon two things: 1. Ministerial support. Other apostles were maintained by the Church, and though he and Barnabas—the "we" of the text—were able to support themselves, he insisted upon the right to claim the same commercial privilege as extended to others. The question of maintenance is not contingent upon the poverty or riches of the minister, but upon the fact that he is a minister. The ox that treadeth out the corn must not be muzzled. In insisting upon the right of the minister to "eat and drink" at the expense of the Church, Paul lays down a fundamental principle, overthrowing the theory of some that a paid ministry is a hireling ministry. 2. The ministerial right of marriage. Many of the apostles were married. Paul at the time was probably a widower; Cephas in particular is mentioned as married, corroborating Matthew's report of the fact in the statement that Jesus healed Peter's wife's mother of a fever. Hence, priestly celibacy founded upon any alleged bachelorhood of Peter,

or upon any advisory hint of Paul, or upon any scriptural teaching whatever, is an inexcusable perversion of the Scriptures. A married priesthood is legitimate, and, judging from the evils of a celibate priesthood, we should say necessary. We commend the teaching to Roman Catholics.

Like all great characters John Bright is a puzzle, not difficult of solution, but sufficiently intricate and mysterious to require patient investigation if he would be understood. The traveler's first impression of the pyramid of Cheops is somewhat disappointing; he does not at once comprehend its greatness, but as he lingers in its vicinity its proportions grow upon him, and at last he recognizes its sublimity. In some respects the great commoner of England scarcely rises to the average of a member of Parliament, and seldom exhibits any of those traits that distinguish the heroes of history. He was not a scholar in any sense; he knew no language but the English; he was quite unfamiliar with literature; he mastered the Bible and John Milton, but he was not a specialist in history, poetry, science, or law. It is not in evidence that he was a student in any department of learning; but he read the newspaper, the magazine, the pamphlet, and informed himself as to public affairs. Here is a man whose death smites the world with grief, but it is not because of his mental attainments or his profound statesmanship, or a wide political influence secured by wealth, or the talisman of a noble ancestry. Nor was he a genius in politics, or a meteor of any sort, but rather a quiet, unobtrusive citizen of England, laboring without much noise for his country and for civilization. The puzzle is a large one. This unscholarly, unequipped man was one of the great orators of his time, moving the masses as with a magician's wand, and compelling parliaments and royalties to listen to his voice and often to yield to his dictation. Yet the secret of his fame cannot be explained by his matchless oratory any more than the fame of Demosthenes and Henry Clay can be explained in that way. Back of his eloquence was the nature that made him eloquent; underneath his sentiments were convictions born of communion with humanity and secret confidence in God; around him stood the race into whose condition he entered and in whose behalf he waged a valiant warfare. He was a man of the people and disdained aristocracy; he was a believer in human rights, and opposed the doctrine of social caste and the institution of human slavery; he was a patriot, and yet was broad enough to love the world; he was an Englishman, but he extolled and defended the American republic; he was untainted with ancestries, unburdened with royal dignities, a free man, a lover of the race, and a hater of wrong. Without scholarship, he was eloquent because he defended the right; without royal attachments, he exposed the iniquities of the throne and emphasized the rights of the people; without the prestige of the upper classes, he stood for justice and righteousness, and proclaimed the spirit of peace and good-will to all men. Living, working, believing, he could not but be eloquent; dying, he could not but be immortal.

Professor Huxley assumes the paternity of the word "agnostic," or "agnosticism," which is playing an important function in the controversies of the day. The "gnostic" of the early church period pretended to know all mysteries, and posed as the apostle of truth and divine wisdom. He was not a charlatan, for he was learned according to the times, but the horizon of his acquisitions was limited to a philosophy that was in the declining stages, and to a theology that was crude and wanting in a decisive terminology. Still he was the sum of secret wisdom. It occurred to the distinguished English scientist that an *agnostic* is one who does not know what the gnostic knew; he is outside the circle of truth; he is ignorant of mysteries; he inquires but must shake his head in dissent at his own questions. Thus the word as the antithesis of "gnostic" came into use. The agnostic, ignorant of revealed truths, may persist in his ignorance until he doubts and finally denies them. This is infidel agnosticism. On the contrary, he may push his investigations along the track of the mysteries, solving one now and then, finding an explanation here and there of some great difficulty, but compelled to acknowledge that such problems as the divine existence, immortality, and the supernatural world are still beyond exact definition, description, or statement. He affirms faith in them, but is ignorant respecting essence, condition, relation. He is a Christian agnostic, and will ever be such; for here we only know in part, and must patiently wait for the final revelation. Infidel agnosticism is an obstacle to inquiry and progress; Christian agnosticism is an inspiration to faith, investigation, contentment, and stability.

The word "vacation," as derived from *vacatio*, means *immunity earned by service*. He only is entitled to exemption from duty who has performed it; he only can claim rest who has been burdened with toil. The natural order of life is from refreshment to labor, or from labor to refreshment. Even Hercules should suspend activity for a season, that he may regain strength for other conquest. It is said that a locomotive will show signs of weariness, and must be "stalled" and "groomed" before it will resume work. In ascending a mountain the horse now and then will tarry a moment to take breath and then go on to the summit. So is it necessary that the brain-worker, whether in a profession or business, should vacate his office, his duty, his ordinary conditions, and seek exhilaration and new resources in a changed life and in a new environment. The argument for a vacation is grounded in the necessities of being, and mere sentiment against it should not be regarded a sufficient answer by those whose future may be dependent upon an annual rest from their toils. Let vacation-hunger be satisfied.

CURRENT DISCUSSIONS.

THE PIVOTAL FACT OF CHRISTIANITY.

As a preliminary proposition, we say, with Delitzsch, that we believe in the Easter announcement and accept its deductions. The import of assent to a great truth is that it carries with it an assent to all cognate truths, for logically the mind cannot accept one truth and reject others supported by it, or which are the product of its inspiration and power. The great includes the small, the one implies the many.

The fate of Christianity, not merely as a system of truths but as a religion for the salvation of the world, hinges on the single and sublime fact of the resurrection of Jesus Christ from death. If the event, as recorded in the gospels, actually occurred, as the Church has for eighteen centuries and more believed it did occur, nothing can impair the faith of believers in it and in whatsoever is dependent upon it, nor impede the progress of the religion established on so sure a foundation. If, on the other hand, it did not occur, but the record of it is merely a beautiful specimen of Christian mythology, to be treated with reverential regard but not preached as an historic fact, the vast superstructure conditioned upon its verity must in time, like the tower of Siloam, totter to its ruin. For, contagious and progressive as is the power of superstition, and however beautiful and supposedly necessary a system of faith emerges from it, it loses its power so soon as it is recognized as a superstition; its beauty fades so soon as it appears colorless, and its necessity disappears so soon as it is demonstrated to be a mockery and only a priestly tradition. The pagan inhabitants of Madagascar abandoned the great idol of the royal court when they saw that it was the rendezvous of vermin, and had no power to protect itself from the assaults of men. So, whatever hold the powerful and beautiful teaching of the resurrection may have had upon mankind, it must lose its grip and its influence must evaporate if by any means it may be shown that as an event it never occurred, and that the record of it is in form unhistorical and in spirit incredible.

For the question in its elementary aspect is historical, to be studied as any other historical report, and to be determined after the manner of the facts of history. The resurrection, different from human events in general, like them happened in time, and to a degree may be established or overthrown as other events long past are confirmed or rejected. If this is not so, then it is impossible to handle it as an historic question, and it becomes merely a matter of faith, without strong supporting evidence except that kind that does not address the reason but merely the affections and the æsthetic sense in man. If, however, the largest fact of religion, or that upon which it rests, is historical in character and evidence, as the overthrow of the Roman empire or the death of Socrates, we can proceed to defend it as we defend other events; and, succeeding in so doing, criticism, whether rationalistic or purely skeptical, is disarmed of its power.

We plant ourselves firmly upon the statement that, first of all, the resurrection is an historical event, and is therefore provable by the processes and machinery of history.

In keeping with this proposition, we affirm that the character of the records of the event—including the simplicity of statement, the minuteness of details, the personal elements, the freedom from bias, and the avoidance of any attempt to make a story—goes far toward establishing the credibility of the narrative. No historian has ever written so completely unconscious of the importance of his writing as the synoptists in their brief but sufficiently accurate account of the stupendous scenes at the sepulcher. No historian ever sought so completely to hide himself, and project into prominence the event he was describing, as the biographers of Jesus Christ. No historian was ever less contradictory in statement or influence than the sacred writers, not one of whom is found contradicting himself or contradicting the others to any dangerous degree, and certainly not fatally.

The close examiner of the four accounts of the resurrection will discover some disagreements, respecting circumstances, persons, and happenings associated with the event, that rationalists have employed against the historical character of the announcement, but which, carefully considered, with its historical blemishes, do not invalidate the event itself. If the lack of full agreement in history is sufficient to destroy its trustworthiness, then all history must go; for various and conflicting accounts of nearly every great event that has happened since Herodotus inaugurated profane history have reached us, and would imperil faith in the events to which they relate. We lay it down as a principle, or a means of safety in historical study, that differing accounts of an event do not necessarily render the event unhistorical or exclude it from the realm of reality, or justify an unbelieving caution respecting its occurrence. Lessing, the great German thinker, admitted as much when he discovered certain discrepancies in the gospel records of the resurrection, saying that such discrepancies do not discredit the event. Varying or even contradictory accounts of the Norman conquest of England, or of the seven important battles of the American Revolution, or of the execution of Major André, or of the siege of Vicksburg, or of the assassination of Abraham Lincoln, so long as they all agree touching the main *fact* in discussion, do not discredit the fact or cloud the narrative, or render the whole unhistorical. Admitting a charge of discrepancy in the four gospel accounts of the resurrection, it is replied that it is not surprising that as to some details there are omissions or additions by one or another that would appear, if not irrelevant, at least not exactly harmonious, for historians usually conflict; but it must be noted that *touching the fact of the resurrection*, which is the question at issue, *they are unanimous in their report* as to its actual occurrence on the third day from the crucifixion. Hence the account of the event is on as safe an historical basis as the account of any transaction in history.

As to the discrepancies, it is proper to bring them forward that we may see how insufficient they are to undermine the story related by the evan-

gelists, because they might be entirely omitted from the gospels without affecting the integrity of the event or the accuracy of its history. For instance, Matthew and Mark mention but one angel, Luke and John two. Mark says the women, before arriving at the sepulcher, inquired, "Who shall roll us away the stone from the door of the sepulcher?" while Luke says they found the stone rolled away from the sepulcher. John says Mary Magdalene went to the sepulcher when "it was yet dark;" but Mark says "they came at the rising of the sun." Matthew and Mark report that the angel assured the women that Jesus would meet his disciples in Galilee, but Luke and John omit the item. Why pursue this line of investigation further? It is clear that minor historical differences, such as these, do not make against the actuality of the fact reported by all the writers; and Griesbach, after fully estimating the discrepancies, concludes that, whether explained or not, the story is unimpeachable and absolutely credible.

Waiving, however, any gain to be derived from rationalistic concessions, or any support that may be maintained from historical canons, useful as they are in this kind of study, we insist that the direct historical evidence of the resurrection of Jesus Christ is complete; as complete as the evidence of any event purely historical, so that it goes not begging for recognition; nor does it quietly assume itself to be true, as fable or tradition might also assume to be true, but it demonstrates its truth by such evidence as cannot be ignored, and in a way that is winning the confidence of minds capable of distinguishing the spurious from the genuine and the false from the true. Into the details of this evidence, or into any striking peculiarity of it, we do not now propose to enter; but if one will master the principles of testimony as laid down by Greenleaf, one will find that this historical, changed into a legal, question will answer those principles and be sustained as they are rigidly applied to it. The testimony respecting the death of Christ, the first point to be noted, is chiefly furnished by his enemies, and is therefore decisive; the testimony of Mary and the Roman soldiers respecting the happenings at the sepulcher and the conduct of the priests to prevent the spread of the story of the resurrection is unanswerable in itself; the testimony of the disciples respecting the ten appearances of Jesus during forty days after the resurrection is corroborative and defensible in every syllable; the fact that more than five hundred were witnesses of the risen Christ strengthens the case beyond any possibility of weakening or modification; and, lastly, the testimony of Paul, upon whose affidavit alone it would be safe to rest the whole scheme of Christianity, completes a record of evidence that has endured the sifting of the ages and made impregnable a religion that, unshaken in the future, will wheel the sin-disturbed world into blessed and harmonious relations with its Maker. Of all historical truths in the Scriptures none is more invincible in its evidence, none more heart-inspiring in its influence, and none more mind-convincing in the form of its statement, than the truth of the resurrection of our Lord.

In addition to the legal conclusiveness of the event, based upon proc-

cesses employed in similar investigations outside of the Scriptures, it must not be forgotten that an element appears in this question that is somewhat peculiar to scriptural events, but is absent from the marked evolutions of profane history. We refer to the prophetical element in the sacred books. We are not aware that either the death of Napoleon on the island of Saint Helena or his final burial beneath the dome of the Hotel des Invalides in Paris—both events at one time strongly improbable—was a matter of prophecy, either of inspired or uninspired writers. Yet the same kind of proof, or the legal process of evidence, by which the death and burial of Napoleon are established is afforded in the study of the resurrection of Jesus Christ, and, what does not appear in Napoleon's case, it was in fulfillment of repeated predictions covering all the circumstances as reported by the evangelists; which distinguishes it from the events of profane history, because the latter does not claim for itself the unique vindication of prophecy. If we consider prophecy as the germ of history, or history as the fruit of prophecy, or both so linked as to embrace each other, in any case the two, like the pillars of Jachin and Boaz, stand to support the great temple of truth which, built in other days, is to remain until the end of time.

Affirming, therefore, on historical and prophetical grounds the absolute certainty of the event of the resurrection, it is next important to consider its meaning—its relation to the system of truth of which it is part—and in particular if it sufficiently establish the divine character of the Sonship of Jesus Christ. Evidently the resurrection of Lazarus did not prove him to be divine, nor did the miracles wrought by the apostles prove them to be divine, or any thing more than instruments in God's hands. Notwithstanding the great powers they exercised, and the influence even over death they seemed to possess, they were human, and to have claimed to be any thing else would have been more than the people, or the ages following, would have allowed. How is it, then, that Christ, by a miracle, is taken to be divine, and by his resurrection is demonstrated to be the Son of God—all divine in character, teaching, and life? Was it not possible to do, teach, die, and rise, as he did, and yet be human, provided divine power were granted him in sufficient measure for the purposes before him? If others, altogether human, approximated him in certain lines, why may not he have been human, though he exceeded them in command of ever-present resources, in personal self-control, and in his evident harmony with eternal order? Thus it happens that the question is raised as to the relevancy of the resurrection as a proof of the divinity of our Lord. Lessing holds that the truths of religion have nothing to do with the facts of history, and that therefore the resurrection does not establish Sonship. This is the doctrinal aspect of the subject, and must have a moment's treatment.

In reply to the rationalist it occurs to us to inquire, if the resurrection does not sustain or exhibit the divinity of Christ, what in the realm of facts does, or by what logical process may the alleged doctrine be maintained? If the greatest event connected with him does not prove him to be the Son of God, surely we cannot find such proof in the smaller

events of his life; if the greatest miracle fail to reveal the divine background of his life, other and minor miracles cannot be quoted in defense of it; if his teachings respecting the event are not conclusive adumbrations of his divinity, other teachings respecting other things will not awaken conviction of his divine character. The result of the inquiry is that, removing the resurrection from the list of evidences in behalf of the Sonship of our Lord, we are without evidence of it, and faith in the doctrine will gradually exhaust itself.

It seems a sufficient answer to all speculation as to the logic of the resurrection that, of his own accord, and doubtless weighing well his utterances respecting it, Christ himself, before the cross was in sight, not only foretold his death in its relation to atonement, but declared his resurrection in relation to religion, making Christianity to depend upon the fulfillment of that declaration. Had he rested the claim of Sonship on any thing he might have done or said during his life-time, it would have been open to the objection that he so manipulated forces or instruments as to sustain his claim; this was, indeed, the objection the Jews made to his miracles: but when he rested that claim upon himself when powerless in the vice of death; when it was not possible for him to perform by legerdemain any alleged act in proof of his declaration; when he could not have tested his purpose so certainly by any other proposition; when the risks were all against him except he were the Son of God, the resurrection becomes an indubitable sign of all the claims he made respecting himself, and of the final fulfillment of all the purposes he had in view in the establishment of the Church in the world. If, therefore, so great an event is not the logical proof of the claim to which it related, and upon which the system of religion of which he was the Founder rests, the claim cannot be established, and the overthrow of the system is inevitable. Either the resurrection must be admitted, or Sonship must be denied. The two are so related that they stand or fall together. If the one be a myth, the other is a fable; if the one be a fact, the other is a fact also. So wedded are they together, that Paul (1 Cor. xv) bases the religion of Christ upon his resurrection at the time stated, every-where preaching the latter as fundamental, and proclaiming it in proof of all that Jesus taught and of all that man must believe. So runs common Christian faith respecting it. The resurrection of Christ is the pivotal fact of Christianity, to be preached first and last as the chief and self-sustaining truth of the gospels, for without it nothing can be preached, and the doctrine of salvation from sin, hitherto an inspiration, is but a huge and disconsolate fiction. Without it every other fact in the gospels is worthless, every other doctrine dies at the root, faith rots in natural sunshine, and the whole superstructure falls because the substructure is a powerless mythical teaching born of a mind intensely bent on startling the world with the hyperbole of a dream.

From the prospective or eschatological view-point the resurrection opens up the vista to eternal life. It is not so much the abstract teaching of the future life that thrills the race as the fact that by resurrection it is

discerned—that is, recovery from death has an actual illustration, and immortality is made visible to mortal eyes by the scenes at the sepulcher. We are less interested in the process by which the fact of resurrection is accomplished than in the fact itself, which is a certificate of immortality. Nor is it of so great moment that we understand with what body Jesus came from the dead as that we accept the fact that he conquered death, and separated himself from it. In the presence of the great fact of resurrection other questions are of minor importance, to be wrought out at leisure, or to be held in abeyance until, as the ages come and go, they gradually determine themselves. If we can but grasp the fact that as Jesus rose from the dead so man will live after he will die, and recover himself in the fullness of a perfect nature, being immortal hereafter as he is mortal here, we shall snatch a flower from the sepulcher whose perfume will make welcome the bed of death when we come to lie upon it. In this faith the disciple may live, in this faith he may die; and "until the day break and the shadows flee away" he may hie himself "to the mountain of myrrh and to the hill of frankincense."

NATIONAL OPTIMISM.

Of all subjects in which the American patriot is interested there is none that so captivates his intelligence as that of the future of the Republic. In these days of enthusiasm over the survival of a century of constitutional government it is his constant theme, and as he discusses it, looking at it from many stand-points, he either becomes hopeful and eloquent in anticipation or fearful and unbelieving respecting the outcome of existent conditions and tendencies in national movements. While, however, it is fitting to take a realistic view of events, and interpret the trend of the age in harmony with the principles that govern it, we should avoid, on the one hand, a too optimistic view of the future, and, on the other, a gross pessimistic belief, which extinguishes aspiration and paralyzes the effort required to perpetuate the institutions of civic government. Before making a judgment, the judicial mind will be careful to consider all the elements of the problem, such as the origin and purpose of the Republic, the spirit of the people, the tests applied during the first hundred years of our history, the dangers that beset the triumph of the constitutional principle, and the moral and political guarantees of good government in the world. Considered from the political, educational, social, material, and religious stand-points, there is no sufficient reason for doubt respecting the safety and prosperity of the Republic, but, on the other hand, an unimpeachable ground for faith in its indestructibility. It must be confessed that the subject of the country's future is of such a nature, and involves so many interests, as easily to excite faith in the perpetuity of our institutions; and, while this is not a sufficient security against adversity, it will contribute much to the stability of things, and to the providential consummation of the mission of the American people.

Whatever others may see as adverse to this theory of national perpetuity, they should not forget one fact which is of great significance in all our calculations respecting the second century of the Republic. The fact of having survived one century is a prophecy of the ability of the government to pass safely through another. We have only to recall the leading events of the first century of the nation's existence, the problems that were solved under difficulties that have rarely confronted government-builders, and the reiterated faith of the people during the period of uncertainty, to understand how strong and well-equipped the nation is for a long career of development and usefulness. All the way from beginning to end the first century was critical in its spirit, formative in its events, and ever doubtful as to final results. There was not a decade in which it was not possible for disaster to have happened to the Republic, not, however, so much for the want of statesmanship as by the force and logic of events. The period of the Constitution, its origin, adoption, and the setting up of government, was, as Professor Fiske has ably shown, a very critical as well as decisive period in the history of the country, for it determined whether one republic, or several independent governments, or a monarchy, should prevail in the New World. Though beginning well, the presidency itself for several administrations was an experiment, liable to failure, and to a Napoleonic *coup d'état* by which the Republic would be transformed into a monarchy. With all his expressed loyalty to the new government John Adams was supposed to be in sympathy with a monarchical form of authority, and others shared this view with him. The war of 1812 was also a decisive conflict, convincing England that she could not conquer the United States, and developing in the American people a sense of nationality that hitherto was crude and only spasmodically operative. The slavery period was crucial, both in peace and war, and the severest test of the national character and life. For forty years prior to 1861 the government was conducted chiefly in the interest of slavery; the Constitution was amended, or perverted, or misconstrued so as to conserve the ambition and purposes of the South; iniquitous laws were enacted and enforced for the preservation of the social institution; the Churches were more or less involved in the huge crime, and the nation was in a state of division, corruption, and decay. That it endured under these circumstances is proof of a potency that promises a great future. The Civil War seemingly tested the government to the last inch of strength and last pound of resources; but it survived, demonstrating an internal vitality of which hitherto it was not conscious. With emergence from so great a conflict, purified, strong, energetic, its trials did not cease, but tests were reapplied, and fortunately with less vigor and uncertainty than previously. The reconstruction period is remembered as pregnant with danger, and was passed in safety, because our statesmanship was far-seeing and the national sense broad and liberal. Even the resumption period was not entirely free from forebodings, but it is behind us with no trace of calamity upon the body politic. One cannot contemplate the crises of the first century through which we have passed without a sense of gratitude to

the God of nations, who protected us from possible ruin; nor without believing that, as the nation has survived the formative period of its existence and settled many questions that cannot arise in the future, so, better instructed than in the beginning and more appreciative of national unity, it will go forward to the achievement of its purposes unhindered by obstacles within or threatenings from without. This kind of optimism is rational, healthful, and conserving of unity, stability, progress, and destiny.

Perhaps no single event has occurred in modern times of greater political significance than the centennial celebration of the inauguration of George Washington as the first president of the republic. Other cities becomingly responded to the centennial spirit, but the great celebration in New York, April 29–May 1, eclipsed every thing of the kind ever held in the country, and was both historic and prophetic: historic, in that it revived the constitutional period and the great figure of that period; prophetic, in that it gave assurance of a unity that cannot be broken. Of the details of the celebration, or of any special features, save two or three, we shall not write; but, as a whole, it confirmed the faith of the people in themselves and developed a loyalty that we trust will never expire. It was specially gratifying to note the representation of the South in the great military parade of April 30, governors, staffs, and troops, many of them rebels in the Civil War, saluting the flag, pledging fidelity to the country, and co-operating in every possible way to make the celebration both a success and a sign of stability. Governor Buckner, of Kentucky, a restored Unionist, was easier on his horse in Fifth Avenue on that day than when, more than twenty-five years ago, he suddenly retreated from Fort Donelson, breathing secession against the country. This participation of the South in the celebration was worth a great deal to the old slavery-ridden section, and the spectacle will not be lost upon the North. Not less significant and appropriate was the appearance in the parade of naturalized citizens from many lands—Germans, Irish, Italians, French, and Scotch—showing that they accepted in good faith their new citizenship with us, and were loyal in heart to the flag and country. It was a happy thought also to introduce several thousand school children into the ranks, for they marched with the precision of regular troops, and took lessons in patriotism that may serve the country hereafter in times of danger. It was not its vastness, nor the perfection of plan with which the centennial observance was executed, nor the variety of details of which it was composed, nor the singular magnificence of the great anniversary, that permanently impressed us; but rather the profound educational effect it must have upon the nation at large. For the time it educated the nation out of sectionalism into unity; out of foreign and native differences into a common nationality; out of partisanship into political sympathy as broad and deep as the country itself; out of darkened gloom into radiant hope; out of pessimism into bright conceptions of the nation's greatness and future. Notwithstanding the strifes, divisions, and partisanships of the past, the nation enters upon another century stronger in self-confidence,

loving justice, philanthropy, and morality, with an increased sense of their value, with centripetal forces more than equal to the centrifugal influences, and certain of a permanent evolution into Immanuel's kingdom, if it continue true to its best traditions and its holiest teachings.

Joyful over the outlook, we must pause to note the perils that threaten us and the obstacles that, unless checked and removed, may interfere with the achievement of a great destiny. If destruction ever overtake the Republic it is not probable that it will be inflicted by other nations, but, sadly enough, it will be the result of the nation's vices. The national policy of non-interference in the political affairs of the Old World is alone likely to prevent difficulty and rupture with other nations; and as they will be occupied with their own interests it is not reasonable to suppose that they will attack us for the sake of having something to do. Maintaining our reserve, we may safely count on immunity from foreign wars. The dangers to which the nation is exposed are internal; but the remedy is in our own hands. It is a hopeful sign that we exactly know what these dangers are, and it is a still more encouraging symptom that our statesmen, theologians, teachers, and many of the common citizenship are studying these troubles, and are anxious to deliver the nation from their grasp and power. If the antagonistic forces were secret, operating in a hidden and undiscoverable way, the nation would be at a disadvantage, and might find itself destroyed, or honey-combed with evil, before it could recover strength enough to resist its destroyer. Among the gigantic obstacles to civilization, and obstinate in its hold upon the people, is the wide-spread evil of the liquor traffic; but, with its tremendous strength, and aided by all other vices, the day of its doom has been foreseen by its supporters, whose fear is the measure of our hope. It cannot be that the people will submit another century to the tyranny of a curse that has not one redeeming feature and knows no law but that of its own enactment. It will not be enough to check it, or tax it, or brand it with epithets; *it must be destroyed.* This is the ultimatum of Christianity to this evil.

Absorbed as the nation will be with its conflict with this evil, it must not overlook that system of religion which on its educational side is strictly at variance with a sound republicanism, and which means to undermine the national order. We refer to Roman Catholicism as an independent educator in this country. If overcome now, posterity will thank us for their deliverance from a bondage that has extinguished intellectual life in Mexico, Spain, Austria, and Italy. We must also comprehend the scope of the educational work of the nation, which, regarding all classes, is vast in extent, and cannot too soon be performed. The ignorant populations in this country exceed the intelligent classes, and this proportion cannot long continue without exciting friction if not revolution. The school-house is the safety of the Republic, for it means the extinction of the evils of ignorance. The evils of immigration, of unrestricted suffrage, of spoils and bribery in elections, of greed and selfishness in the general manner of life, call for appropriate legislation and an appeal to the sense of honesty and good-will in the citizen. The spirit of anarchy requires repressive oppo-

sition, and should be quenched without delay. The ethical and religious spirit should obtain more and more in the national life; the Senate of the United States should be condemned when it holds a session on Sunday; railways should stop their trains on the Lord's day; and the Church should be more aggressive in evangelization, and consecrate its wealth and energies to the fulfillment of the commission to gospelize the world. Years will be required to relieve the nation of its burdens; sacrifices will be made by those who believe in man and God; and after many vicissitudes of reverses and successes it will finally dawn upon the American nation that it is a kingdom of God, purified of its evils, and ready for the service of Him who is on the great white throne. Let us believe that God intends to build up a great nation on this continent: a nation of freemen; a nation of intelligent, God-fearing citizens; a nation that in the order of Providence will order peace throughout the world by keeping peace itself with all nations; a nation born to minister to the earth the things that make for righteousness, justice, fraternity, equality, holiness, and heaven.

DENOMINATIONAL CONSCIOUSNESS.

It is not a misuse of language to speak of a religious denomination as having attributes of personality, for it manifests in every stage of its development and its adjustments to social conditions all the feelings and traits of character that possess the living man. We see both selfishness and philanthropy, egotism and humility, courage and timidity, zeal and indifference, sensitiveness and callousness, in all the organized religious bodies of the world; we see, moreover, in them, all the infirmities as well as the excellences, all the auxiliaries as well as the stumbling-blocks, to prosperity, as we see them in individuals. The denomination is a living organism, not only reflecting the idiosyncrasies of its constituency, but also exhibiting a peculiarity of temperament, or marks of individuality, that distinguish it from every other kindred body, and from its own component elements. Methodism, Presbyterianism, Episcopalianism, each is as distinct in mental and moral phenomena as Simpson, Crosby, and Knox-Little. Its self-consciousness is among its primary features, the recognition of which is essential to an understanding of its purpose and an explanation of its methods.

To say that self-consciousness is a necessity is the same as saying that it is a condition of existence, for as an individual without consciousness is morally powerless to act, and therefore without responsibility, so a denomination without a consciousness of itself, or a knowledge of its powers and functions, is incapable of movement and inefficient as an organization. Temporary suspension of consciousness is only a temporary evil; but an extinct consciousness in both cases is death. The first condition of activity, therefore, is denominational self-recognition; that is, it must be aware of its own existence, it must be acquainted with itself, apprehending its powers and resources, and in its introspection it must compass certain aims

and the methods by which they may be fulfilled. This much at least is implied in knowing itself; and as it knows itself, so the entire body moves and acts, harmonizing with its consciousness of existence and purpose. The Methodist is a special force so long as he feels that he is the embodiment of free grace; the Baptist energizes as he talks of the ordinances in their relation to the religious life; the Presbyterian feels as strong as a mountain, though he skips like the hills, when he preaches the sovereignty of God; and the Episcopalian steps with measured precision as he shouts that the apostles are behind him and making music for him. The denominationalist, whatever his name, is confident in his representation of a principle, and, holding his own individuality in abeyance, stands forth as the exponent of the larger individuality of his denomination. This identification of himself with his denomination is the acme of consecration, and this absorption of individual consciousness in the common and larger consciousness of the Church is a sign of efficient churchism, which, well regulated, may contribute to the enlargement of Christ's kingdom. In short, such consciousness is inseparable from churchism: it is the cement that holds it together, but it must not be dry or untempered.

Here is the beginning of the possibility of evil. Whether it is better that the man be lost in churchism than that churchism be lost in the man is a question that needs some turning over before it can be permanently dismissed from consideration. If we say there is or should be a limit to the manifestations of the spirit of churchism, it is because, viewing Christianity in its gospel wholeness, it is essentially better than denominationalism, and never was intended to be overshadowed by its growing proportions. We must outgrow the theory that a religious organism, with Christian impulses and a Christian surname, is necessarily the incarnation of Christianity; for the two may be, though, historically considered, they have not been, entirely distinct: but it is apparent that the tendency of modern churchism is to magnify the *raison d'être*, and to enforce Christianity through its channel, as if its communication through any other would be invalid and ineffectual. If we shall grasp the conception that Christianity is larger than any type of it, as the whole is greater than any of its parts, and that probably no denomination is in exclusive possession of the whole truth and nothing but the truth, we shall relate the one to the other in a just order. Such has been the triumph of denominationalism over Christianity that it has produced a species of bigotry the most blighting, proselytism the most annoying, and set in motion a type of religious machinery for the advancement of the peculiarities of churchism that must shock the world for its offensiveness; thus reversing the natural order of manifestation, which allows to Christianity the precedence, and locates denominationalism in a subordinate position. To charge this evil upon any single organization is not our purpose, for, in this respect, all are guilty at the bar of judgment, and reformation should commence every-where. If the peculiarity of a churchism is a doctrine, or an ordinance, or a ritual, or a song, or an instrument; if the ground of its existence and the end of its warfare are the maintenance of its specialty; if

its keenest sensitiveness is always manifest at one point—the point of separation from other bodies; if its most exposed nerve is the nerve of denominationalism, it needs to educate itself into a broader life and to subordinate its peculiarities to those of the gospel system, which, Johannean in one direction, Pauline in another, and Petrine in still another, was in the whole a Christ-system, richer than any of its individualities, and the source of their beauty and perfection. In this statement we are not suggesting the extinction of the denominational spirit, but merely upholding the supremacy of Christianity, and affirming that in point of order and relation it should precede and direct all denominationalism to its legitimate end. In other words, while denominationalism should be the instrument of Christianity, Christianity in no sense, nor to any degree, should be the instrument of churchism.

The evil of the reversed relation of the substantives is far-reaching, seriously affecting denominational life and character, and placing it at a disadvantage in its conflict with the world. Denominationalism, intensified into a persistence to nominate itself as supreme before man, degenerates into sectism, which, as history shows, is favorable to the growth of all the passions, methods, and irregularities of bigotry and self-centered religious enthusiasm. Sectism feeds upon itself, and, using Shakespeare's language, increases its appetite by its food. It believes in itself more than in anything else—more than in Christianity, with which it claims to be identical. It becomes narrow in the interpretation of the Gospel, uncharitable in its relations with other bodies, haughty, dictatorial, egotistic in character, a twister of history in its behalf, a trimmer in the presence of moral conditions to gain its purposes, and a self-confident, overweening organization whose chief end is its own glorification. Roman Catholicism is an example of the general statement on a large scale, for it could light the martyr's fire, open the door of the dungeon, or subject the unrelenting heretic to torture, because he dared to exercise his religious freedom. But at this point, though perhaps in not so tragic a way, or to so great an extent, Protestantism is responsible for considerable mischief by reason of the exclusiveness of its sect-spirit, and the inherited taint of a selfishness that seems natural to religious organisms in general. We oppose transubstantiation; but is consubstantiation so far removed from the error of the papal sacrament as to justify the organization of a separate Church for its propagation? We oppose the fables of the papacy; but some of them are more tolerable, considering their symbolic uses, than the awful fables of predestination and the doctrine of a mathematical limit of the number to be saved and lost; yet upon the latter a great religious body stalks forth, as if it were commissioned from heaven to declare the foreordained mathematical results of redemption. We oppose the papal priesthood, with its sciences, absolving prerogatives, and alleged control of the inhabitants of purgatory; but what excuse can be offered for a Church the logic of whose claim of apostolic descent would lead to the very powers exercised by the rotten priesthood of Rome? We oppose the physical mummery, the candles, bells, incense, and the external ritualism of the old Church; but a

Protestant body exalts baptism by immersion into so great prominence as to make the world believe that one's salvation is determined rather by the quantity of water applied to one's person than by his faith in the Son of God. We oppose the infallibility of the pope; but a Church rears itself on the dogma of the so-called historic episcopate, claiming to be *the* Church by virtue of its unprovable heredity, and vaunting itself as the chief proclaimer of the decrees of God. What is the difference between the inferential infallibility of the Church of England and the absolute prerogative claimed by Leo XIII.? We state the infirmities of Protestantism by contrast, and in this bold way, that the spirit of sectism that intrinsically characterizes it may be manifest and that its evil may likewise be recognized.

Fatal to spiritual development as is the sectism of the Church, which, interpreted, is a species of schism, for it prevents union, it is also a hinderance to that outward success that is contemplated in the visions of prophets and apostles and the teachings of the Master. What must the world think of the Church that seems more concerned for itself than for the Gospel? that will fight more valiantly for baptism than atonement? that is more wedded to history than to the prophetic future? that seeks proselytes rather in the spirit of bigotry than in the broad generosity of the apostles? that covets association with secular powers and agencies in preference to influences that are spiritual? that glories more in its name than in the highly exalted name of Jesus Christ? that points to its temples with pride, while the millions are wasting away in sin, and it is doing little to rescue them? that puts any thing in advance of its great commission to preach the Gospel to every creature and then declares that the world is on the verge of destruction? As sectism is promoted the power of Christianity is weakened, for as others detect the governing motive of a sect to be itself rather than the salvation of the world, they lose faith in, if not respect for, both the organism and that which it is supposed to represent. If Christianity is not multiplying its adherents so rapidly as might be expected in these days of its opportunity, it is quite as much because of the weakening influence of sectism as because of the depravity of the race. As Puritanism was in its purposes strong but weak in its methods; as the Reformation was both aggressive in design and offensive in its practice; as Greek Christianity is both an influence and a stagnation; as Latin Christianity is both a blessing and a calamity; so Protestantism is fortunate in its mission but unfortunate in some of its methods for the salvation of the race. Until denominational consciousness is subordinated to the larger consciousness of Christianity, by which zeal for Christ will eclipse zeal for sect, the union of Protestantism and the greater union of Christendom will be delayed, and so the final triumph of the kingdom of Christ will wait for a generation of Christians who will know neither bond nor free, male nor female, Protestant nor Greek, Latin nor Copt, sect nor creed-holder, but all who are friends of Christ shall be co-workers with him, and shall be one with him in the great regeneration.

THE ARENA.

COUNT TOLSTOÏ ON IMMORTALITY.

THE article by Dr. Ross C. Houghton, in the last number of the *Review*, on Count Lyof Tolstoï, omitted to represent the views of the Russian on one of the distinctive doctrines of our religion.

Coming out right after Easter, as did the *Review* article on the great Count, it is pertinent to quote, *without note and comment*, from Tolstoï's *My Religion*, pages 147, 151, 153, as follows: "The idea of a future eternal life comes neither from Jewish doctrine nor from the doctrine of Jesus, but from an entirely different source. We are obliged to believe that belief in a future life is a primitive and crude conception based upon a confused idea of the resemblance between death and sleep—an idea common to all savage races." If this is Tolstoïism we question the statement of Dr. Houghton that the noted reformer is "enthusiastically prosecuting an independent search after the true religion as contained in the Gospel of Christ." Again, to quote Tolstoï: "As opposed to the personal life, Jesus taught us, not of a life beyond the grave, but of that universal life which comprises within itself the life of humanity, past, present, and to come." Finally, this modern apostle of a peculiar form of pantheism concludes: "The entire doctrine of Jesus inculcates renunciation of the personal, imaginary life, and a merging of this personal life in the universal life of humanity, in the life of the Son of man. Now the doctrine of the individual immortality of the soul does not impel us to renounce the personal life; on the contrary, it affirms the continuance of individuality forever." These teachings of strange admixture of truth and error help one, at least, to agreement with Dr. Houghton in the conclusion that, "The more we study and analyze Tolstoï's religion the stronger is our conviction that it is eminently of this world, and based largely upon terrestrial considerations." And as to such considerations, after trying to get at the true inwardness of these as set forth in his socialistic writings, one comes to accept, as alarmingly true, a recent statement of the *Review* Editor himself, that in reality "Tolstoï is a more dangerous anarchist than Herr Most."

Germantown, Pa. JAMES HEPBURN HARGIS.

A THEORY OF MIRACLES.

Under the above title there appeared in "The Arena" department of the *Methodist Review* for March–April an article which, to my mind, is open to grave objections, because tending to reduce the miracles of turning the water into wine, and raising Lazarus and the widow's son from the dead—the two principal miracles of Jesus's ministry—to simply masterly scientific experiments.

To the question whether there was any force in the dead body of Lazarus that by intensification could cause its reanimation, the writer answers, "Unquestionably;" but to the commonplace thinker this notion is

quite questionable. Nor does the fact cited, that the hair may continue to grow after the body is dead, which unquestionably does show the presence of vitality, furnish satisfactory proof of the correctness of the theory in question; for this is true of a tree all dead but one branch: there is vitality in the tree, but this vitality can only sustain the life of the part containing it. The case of the withered arm is like the case of the tree, only transferred to an animal body. If the vitality be diffused throughout the whole body, which only serves to animate a part, there must be a diminution of vitality in the part from which it has been drawn; and hence the body thus reanimated would possess only an attenuated life, which was not the case, evidently, in the instances cited. And the fact that these dead bodies were raised to life with a full supply of vitality shows that whatever of vitality remained in the body, if connected at all with the miracle, was re-enforced (strengthened with new force), not intensified, and implies, as an essential condition, the causing to be of more vitality, showing the Being performing the miracle to be possessed of creative power, an essential element of the power to work miracles.

As to the fact that "scientific writers have confidently asserted that there is nothing in the circumstances in the case either of Lazarus or the widow's son inconsistent with the possibility of their being merely instances of suspended animation," I would respectfully suggest, in addition to the Editor's foot-note, that there is one circumstance, at least, which to my mind renders such supposition impossible, and that circumstance is the assertion, by the same authority on which the fact of the miracles themselves rest, that these persons were dead. See John xi, 14; Luke vii, 12, 15. Is it safe to apply such rules of interpretation to the Scriptures? By such method of interpretation, how shall the common reader know the meaning of holy writ? These miracles of Jesus were accorded and handed down from generation to generation, that each generation of men might "believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John xx, 31. But if these miracles be reduced to scientific experiments, then what greater authority have they than any other scientific treatise? For they no more prove the divine Sonship of Jesus than other scientific works prove the divine Sonship of any other scientific experimenter. Science is a very profitable and delightful study; but when it presumes to declare what portion of the Bible we are to accept as unequivocally true, and what portion we must dilute with a large per cent. of allowance, we protest.

Either Jesus raised the dead or he did not; if he raised the dead, then the persons were dead whom he raised; else he did not raise the dead; and if when the Scriptures say of Lazarus, "which had been dead, whom he [Jesus] raised from the dead," the meaning may be that Lazarus was simply in a trance, or animation was suspended, how shall we know but that it may mean the same when it says, "And I saw the dead, small and great, stand before God?" A theory of miracles that must lean on such a supposition must be quite inefficient.

W. J. BARGER.

Sutton, Neb.

AN IMPORTANT QUESTION.

1. Could the Lord Jesus Christ have sinned, and thereby have defeated the plan of redemption?

2. If he could not have sinned, how then was he tempted in all points like other men?

North Adams, March 25. W. M. PADDOCK.

1. Most certainly Jesus *could* have sinned. He was a perfect man, and a part of his perfection was free moral agency. He therefore had the power to do as he pleased. He was no machine. He did right because he chose to do so. Had he sinned he would certainly have defeated the plan of redemption, but he did not sin. He kept the law, obeyed it to the letter, and the Father therefore said, "This is my beloved Son, in whom I am well pleased."

2. We have already answered the second question, but may add that our Lord's temptation was quite as complete and violent as any that ever assailed a human being, and he triumphed over it by prayer and faith, just as we may do. In this particular he certainly set an example that we should follow in his steps.

We cut the above from the *Michigan Advocate*. The editor of that able paper stands not alone in his opinion. We have often heard others express the same thought. But notwithstanding that many of the more distinguished divines of our Church entertain a like belief, the undersigned, though only a local preacher, is obliged to differ from them, for the following reasons:

First. Because our Lord Jesus Christ did not occupy the same plane as do all other men. They are all born with an inherently sinful nature; he was "holy, harmless, undefiled, and separate from sinners." In moral nature he had nothing in common with them. He was not begotten by a human and physical generation, but by a holy and spiritual begetting. Hence it was said of him, "That holy thing that shall be born of thee [of Mary, his virgin mother] shall be called the Son of God." His was an immaculate conception; not, indeed, in the sense the Romish Church erroneously teaches, because of the immaculateness of his mother, for she was no more immaculate than are other women, but because of the absolute freedom from sin of his divine Father—the Holy Ghost. This divine begetting—not creation—stamped this offspring of Mary with absolute purity of nature—and constituted that separateness "from sinners" of which the apostle speaks.

Second. Out of this entire purity of nature grew our Lord's holiness of character. Not having any tendency to sin, he naturally tended always to all that was "pure, and lovely, and of good report." There was no guile not only "in his mouth," or words, but none in any of his acts. He was consequently essentially holy.

Third. But not only was our Lord's nature absolutely holy, and all his tendencies to holiness, but he could not be otherwise than holy, nor do an unholy act; and as it was morally impossible for him to originate an unholy thought, purpose, or act, because of the perfect purity of his nature, neither, for a like reason, could he yield to one at the suggestion of another. The danger of temptation to evil lies in the susceptibility of the tempted to the evil suggestion of the tempter. Where such susceptibility does not exist, and cannot be excited, there can be no temptation. It is said of God that "he cannot lie;" before he can do that, or any other moral wrong, he must cease to be what he is. But he "cannot deny him-

self." So with our Lord Christ. His affinity to the Holy One is a bar to his yielding to sin.

Fourth. As to Christ being the exemplar of believers, he is set forth as such only in his patient endurance of suffering, in his readiness to forgive and love enemies, in the holiness and humility of his character, in his active benevolences; not in respect to the resisting of temptation.

J. LONGKING.

THE THUD OF SUPERANNUATION.

Methodism demands of all who enter her ministry these concessions: 1. A life of constant service in whatever fields she may be pleased to assign them; 2. That they shall accept such provision as those whom they are sent to serve shall feel disposed to make; 3. That they shall receive with modest meekness such relief as the Church shall be willing to afford them. "Aye, there's the rub!" The willingness of the Church is their only surety, and, being supreme, they must "commune with their own hearts and be still." Is this as it should be? Brother Moses's forty years of heroic devotion in the itinerancy, on hard fields, with scarce ever a just and equitable remuneration, now that the evening shadows have fallen upon his pathway are little reckoned, and tremblingly he awaits the report of the Conference stewards, which shall, more than likely, send him to his humble home, with an "empty void" in his pocket-book and a sickening pain at his heart, to dream of and long for that "good time coming," when our beloved Methodism shall give him something more substantial than kindly compliments and honeyed phrases—when something more solid and appreciable than rhetorical common-places shall reward the "venerable fathers" whose bravery and fortitude, wisdom and virtue, love and loyalty, bequeathed to their spiritual children a heritage that excites the wonder and admiration of the world. Thus only can we vindicate our righteousness and demonstrate our claims to the regard and fellowship of all who "love our Lord Jesus Christ in sincerity." Our practice in this particular must correspond with our profession, if we would be "sons of God without rebuke," "blameless and harmless" in the sight of Heaven, and clear at the bar of enlightened Christian conscience.

There is no excuse for our treatment of those who have given themselves unreservedly to the work of the ministry. They are every way worthy of—most certainly should receive—"a just recompense of reward;" and the "set time" has "fully come" to give them what they so richly deserve. With God's bounty smiling through all our borders, in these "plenteous years" of the "early and the latter rain,"—while our "noble army of martyrs," the bishops, agents, editors, and presiding elders, are shouting lustily from the "house-tops," "Millions for Missions, Freedmen's Aid, Church Extension, Education," and what not—grand objects, all of them, and worthy of our best endeavors—why not raise the cry, Funds, *Funds*, FUNDS! to comfortably shelter, clothe, and feed every

worn-out preacher, widow, and orphan looking expectantly to this pre-eminently godlike charity, which, among the "people called Methodists," should be as broad as the earth and as lasting as her hills? Thus we shall have the "righteous in everlasting remembrance," and display "something of a finer reverence for beauty, truth, and love."

Newberry, Pa. J. B. MANN.

NATURAL SCIENCE IN THE SCHOOLS.

The importance of the study of natural science has been of late years generally recognized in the colleges and universities, and liberal provision has been made for its prosecution. But little attention, however, has been given to the subject in the lower grades of the educational course. In the primary and grammar schools there is generally no study of natural science. In the high schools, the studies of that department usually form a part of the English course, but not of the classical course. It is the general belief of students and teachers of natural science that the present arrangement involves two conditions which are most deplorable: 1. The entire omission of science from the studies of that great majority of our youth who go no further than the primary or the grammar school. 2. The postponement, in the case of the select few who receive a college education, of the study of science to so late a period of the course that their powers of observation are nearly atrophied by disuse.

This conviction has recently found expression in the action of the American Society of Naturalists, a young but vigorous society numbering about one hundred and fifty members, the great majority of whom are professors of biology and geology in the colleges of the Eastern States. At the annual meeting in December, 1887, the subject was extensively discussed, and a committee appointed to prepare a report embodying the views of the society. The committee, consisting of Professors Clarke, of Williams; Rice, of Wesleyan; Farlow, of Harvard; and Macloskie, of Princeton, and Dr. Whitman, editor of the *Journal of Morphology*, presented at the meeting in 1888 a report which was unanimously adopted.

The following are the principal recommendations in the report: Instruction in the natural sciences should commence in the lowest grade in the primary school, and should continue through the course. In the lower grades, the instruction should consist chiefly of simple object-lessons, based upon the animals, plants, and minerals which are common and accessible. Rudiments of physiology should be early taught for the sake of its hygienic applications. Rudiments of physics and chemistry should be taught in the highest grades of the grammar school. More extended and systematic courses in science should be given in the high-school. Certain of the sciences (physical geography, botany, and physiology being suggested, as perhaps the most suitable) should be included in the classical course in the high-school, and required for admission to college.

Middletown, Conn. WM. NORTH RICE.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

For the present season the air is, and will continue to be, full of the spirit of the centenary of the Revolution, now being worshiped in France by the great Exposition established in its honor, and being tested by critical and hostile eyes. The best mind in Europe was greatly in doubt as to the wisdom of this apotheosis of the men of 1789, whose words and deeds it were, for many reasons, better to let lie and slumber, and in whose honor it were not wise to challenge the criticism of the age. But the radical spirit of the period has adopted the motto of one of the men of that age, "Audacity, and still audacity," and so, in the face of better counsels, it ventured on a crusade in favor of the first Republic pure and simple.

The result of this determined movement was to make it quite impossible for many of the peoples of Europe to take part in the Centennial Exposition, and to make others at least cool in regard to it. Its every movement will therefore be contemplated with critical eyes, and of the various groups of thinkers each will have its balm for the wounds that may be inflicted in the progress of the great centennial demonstration. No fraction of French thinkers is more active in analysis of the true inwardness of this event than the French Protestants, one of whose prominent workers and champions, Pastor Rabaud, has lately appeared before the public with an opuscule bearing the title, *For the Centenary of* 1789. In this pamphlet, which breathes with Republican warmth and political maturity, Rabaud examines, so to say, the conscience of the Republican party; passing successively in review the virtues which it needs—namely, *union, respect, morality, patriotism.* He shows with a wholesome frankness to what extent these virtues are wanting, and pleads eloquently for a revival of them.

A famous colleague takes up the text of Rabaud, and declares that to make the Republic better the people themselves need to become better, adding that the sole means to this end consists in evangelizing them. This thought is fast becoming the conviction of all Christian men throughout the Continent, where is frequently heard the assertion that every genuine and real progress is measured by the influence of the Gospel. Now this is well as a cry for the battle, but it is only an effective call when the men of God mingle with the crowd and make themselves known by words and deeds. The complaint against Christian men has been in France that they isolate themselves too much in their spiritualism, and are inclined to a narrow solidarity with their co thinkers and

workers. But the political and social interests of all are alike, and therefore to sustain the Republic, whose very name is composed of these liberties and rights, to prevent the Republic from degenerating, we have our duties as Christians and citizens at the same time to appeal to the conscience and judgment of our fellow-citizens. If those who now call themselves Conservatives in France were really worthy of the name they would for the nonce silence their theoretical preferences, and work for the maintenance of the present republican *régime*. This is the appeal of the *brochure* of Rabaud, and the style is so vivid and colored that he who reads it once reads it again. May it do a perfect work in France!

I. RELIGIOUS.

RENAN, at the Academy, has made quite an onslaught on the so called "men of 1789." The occasion was the introduction of a recently elected *Immortal*, and the celebrated romancer of the *Life of Jesus* was expected, of course, to bring forth some startling novelty in the line of his incurable skepticism. But his theme was a protest against naturalism in most striking terms: "Every thing that owes any thing to the caprice of the moment passes away as a caprice. What fashion makes, fashion unmakes. In a thousand years men will reprint only two old books of humanity—Homer and the Bible." Then, darting away from this flash, he went ungloved at the men of the old Revolution, now posing in the exposition as the heroes of 1789 in founding the first Republic. His first assertion was, that the general phenonema of that event appeared as one of those great movements of history ruled and guided by a superior will. But let us not suppose by these words that Renan proclaims it a providential action, for in the next breath he says, "It was a work as unconscientious as a cyclone, carrying off without regard every thing within its reach;" this is fatalism. As to the men of the Revolution he thus descants: "These workmen of a giant's work, regarded in themselves alone, were pygmies; it was the work which was great, and which made them great by taking possession of them. The situation seized and transformed them according to its needs. When the feverish excesses had passed they became again what they had been—that is, ordinary men."

Renan, therefore, is in no mood to accord to these men statues and honors, and he consequently speaks in no flattering terms about the superhuman efforts to embalm those whom the bandages of death have so long enveloped. He then hurls at his audience this bold question: "Was, in fact, the Revolution a good or an evil?" And the brilliant Academician exhorts his hearers in this regard to suspend their judgment—"If the work succeeds it is good." It will be better to examine that in ten or twenty years, when we shall be able justly to appreciate that great coefficient of human affairs—victory, which causes many foolish tentatives to be judged by success. This historical criticism amounts, therefore, to this, that the just and the unjust have no place in his conscience.

EMILE DE LAVELEYE.—In these days, when France is making such an effort to glorify the great Revolution of 1789 by opening in her capital a world exposition, and inviting thither as guests or contributors all the nations of the earth, it might be well also to hear the judgment of a well-known politico economist and liberal publicist concerning the principles of '89. He declares that the events of recent periods strengthen in him more and more the conviction that the famous Frenchman, Quinet, was right when he declared that political emancipation could only be effectual with the condition that it is based on religious reform.

The French Revolution, which sprang from the great philosophical agitation of the eighteenth century, wished to lay the foundation of modern liberty on the basis of human reason, in spite of the Church, which condemned these liberties, and consequently opposed the Revolution. Now has this effort, which all Catholic peoples have imitated, been successful? How stands it to-day with France? What gives to General Boulanger his power? The clerical party. What is the rock on which the Republic threatens to strand? Challemel-Lacour designated it in his late great speech thus: "It is the religious question in the province of the school." All Catholic nationalites that would establish or preserve necessary liberties are forced into a blind alley from which there is no retreat. For what are they to do when the Church condemns these liberties? If the cause of education is intrusted to the Church, then will, sooner or later, the condemned liberty be limited, and finally totally abolished. But if the clergy, on the other hand, be excluded from the school, then offense is done to the Catholic people, and especially to the mothers, and a fearful opposition is engendered, and an opposition party called into life, which soon, alone and then in combination with all malcontents, as in Belgium and in France, will expose all our liberties to danger. In Belgium the "principles of '89" are conquered, the Church triumphs. In Italy the danger is so great that the nation, in self-defense, allies itself with the great empire of the north. The remedy, says Laveleye, is for Liberals to support a Church in which liberty is not under ban.

ITALY still has its troubles with the Vatican, which is always crying "Peace" when there is no peace. The Crispi ministry still holds its own against many attacks, but announces that all citizens must exert extra care to remain strictly within the limits of the laws; that means, in other words, that nothing must be done simply to irritate the Church and embarrass the situation. Crispi also declares that the Triple Alliance must and will be sustained; which means on the part of the government the most determined defense of State against the attacks and encroachments of the Vatican. The blind rage of the Vatican press falls more and more in the current of the Liberal and Republican press. The condition of things in Italy offers a peculiarly rich illustration of the beautiful song of the sirens, namely, that the papacy is a support of the throne. Not only does the Holy See quite openly ogle with France, and in the Orient work with this power against the Italian government, but the people are so ac-

customed to a systematic opposition in the clerical press against the government that they never expect or look for any thing else. And all this ridiculous phantom of the temporal power is nurtured only to please the holy father, for the mass of the Catholic people care very little about it. Take, for example, a few of the latest numbers of that most earnest of all the papal champions, the *Osservatore Romano*, and read its leading articles. One, for instance, is headed, "The State Policy of Italy," and commences thus: "Cries of anguish reach us from all directions." and many provincial sheets publish daily a tearful chronicle of famished Italy. Some demand immediate care and attention, others utter their most positive indignation at the cruel severity with which in these times of suffering the vultures of the government demand their dues.

Thus writes the official organ of the ruler of the Vatician, who, from the Peter's pence of the poor and the interest of the immense capital of the Curia, in the year past took in no less than thirteen millions of lira, to which was added no less than twelve millions in gifts that came to the papal jubilee; while all the expenses of the papal chair amounted to eight and one half millions (two millions alone to the cardinals), consequently a third of the total income. And on the day when this report was made in the *Osservatore* all the pulpits of Rome resounded with the appeal for more Peter's pence "for the support of our father in the faith."

The Illustrious Döllinger still lives to enjoy a jubilee offered to him by his friends and admirers to commemorate his ninetieth birthday, and he is still a professor, and president of the Academy of Sciences of Munich. Born in 1799, in the ancient and very devout city of Bamberg, the wise and sympathetic old man, who was one of the most courageous promoters of old-Catholicism in Germany, has lost nothing of the vigor and freshness of his prime. It was Döllinger who in 1869, by his letters addressed to the great and influential *Algemeine Zeitung* on the Papal Council, exposed and denounced the scheme of a new dogma. A few months afterward he showed, with as much skill as erudition, by what successive falsifications the papal system and the dogma of infallibility had seen the light. As long as he could see some vague gleam of hope, he exerted himself by an active and indefatigable correspondence, and by personal appeal to all the representatives of the opposition, to prevent what he rightly regarded as a catastrophe for civilization as well as for the Romish Church itself.

But when the fatal word was once pronounced he withdrew to his tent and sought henceforth only the society of his friends and his books. Several years ago he even withdrew from the old-Catholic Church, which no longer responded to the ideal that he had conceived, and which appeared to be condemned in Germany, as elsewhere, to a vegetative existence without a future. This, however, does not mean that Döllinger is in any way disposed to return to the trammels of the Romish Church. His well-known relations with eminent Protestant pastors are a proof of that,

and, besides, the present moment less than any other lends itself to an affiliation with the papacy; for never have more insolent challenges been cast into the face of Protestant peoples than just now. A little while ago a fiery mandate from the archbishop of Munich enjoined his bishops to use with extreme rigor all mixed marriages to the profit of the Church of Rome.

A General Campaign against vice is being waged in different parts of Europe. While Cardinal Lavigerie is running over sea and land to make proselytes, he is also pursuing a double crusade against slavery far and near. The Germans are waging an active war against a scourge which continues to increase in alarming proportions, namely, the use of intoxicating liquors, and also against vagabondage—that sad curse of German society. The Missionary Conference recently held in Frankfort-on-the-Oder took the initiative of a very courageous petition to the Emperor with a view to obtain, if possible, some more stringent control over the manufacture and exportation of rum. According to a report made to the conference, 69 per cent. of the freight destined for the negroes, and shipped from Hamburg, consisted of rum. And then, what rum! The sailors never touch it, for they know too well that it would kill them. But then the negroes! What matters it if it does kill them? "Am I my brother's keeper?"

And again, a noble worker in the effort to purify society of a great scourge is Pastor Bodelschwingh, who has undertaken to cure the tramp nuisance. He has been wonderfully successful in his tramp colonies at Bielefeld, and now he is forming a league against tramps in all parts of the German Empire. Frederick the Noble was the personal friend of that noted philanthropist, and was among the first in the ranks of the promoters of his work. Nothing equals the unflinching devotion and the holy passion that Pastor Bodelschwingh displays in this work. Only six years ago the fertile idea was proposed of gathering tramps into colonies to become tillers of the soil; and each year now new working colonies spring up in Germany. There are now not less than twenty of them. The net gain already is as follows: The number of bummers and others annually arrested for beggary and other crimes of the same order has been reduced from 33,000 to 22,000. A few years ago there was not a day when the pastors' homes in certain regions were not invaded by these unfortunates, who became wonderfully insolent, and would gather up a hat or an umbrella or any thing else that caught their eye, and always, if questioned regarding their home, would give a false address. To-day scarcely one comes a week, thanks to the efforts of Pastor Bodelschwingh, who says, "Send all such to my colony for assistance." This benevolent crusade is now greatly appreciated by the authorities.

II. LITERARY.

"The French Vaudois" is the title of a little *brochure* just issued with the intent of calling public attention to this suffering people. The Protestants of France are not all of the same origin. In the Vaucluse and in the Upper Alps are Churches that to-day are included in the Protestant ecclesiastical organization but whose origin is anterior to the Reformation, and who are attached by an uninterrupted thread to that "heretical and unevangelical sect" to which a merchant of Lyons—one Peter Valdo—has left his name. Driven back by persecution into the elevated valleys of the Upper Alps, the Vaudois maintained their position there; when the Reformation came they joined the Huguenots, and shared their fate, and were persecuted with them, and one can say that they are all brothers, the Vaudois being the elder brothers. But unfortunately also they are brothers disinherited.

The Alpine valleys where they settled were never fertile, and their soil, now exhausted, no longer suffices to supply the wants of the inhabitants, and especially in the valley of Freissinières their misfortune is deep and incurable; the earth can no longer support them. The replanting of the crests, and the transformation of the fields into pasturages for a long series of years, seem to be the only means of rendering the soil a little fertile. These are remedies that are expensive and require time, and which can only be applied if the majority of the population abandon the valley and seek another asylum.

A committee formed at Lyons has assisted in establishing in Algeria a dozen families of the valley of Freissinières. The effort has been a success, and this committee of Lyons will pursue its work, but what it has done is little in comparison with what is to be done, and it is now absolutely necessary to act. On the one hand an opportunity is offered to obtain gratuitously an important concession of land near the Trois-Marabouts; on the other hand the letters of Pastor Liotard depict in the gravest light the most somber condition of the valley, where the people are literally dying of hunger.

Edmond Scherer, the great Protestant teacher and author of Paris, has been called to his reward, to the great grief of his colleagues and thousands of his countrymen. The doctrine taught by Scherer, in the lecture-room, the pulpit, and on the public forum, was that Protestantism must be no mere negative force, that would have in it no more life than Romanism itself. Scherer was of a family originally Swiss, but he was born in Paris in 1815. While a pupil of Voltaire in England the power of a living Christianity entered his heart, and after his conversion he immediately began a course of theological study. His preparation was so thorough and his talents so brilliant that he was soon called to a Protestant faculty in Geneva. Here, with the genius of a D'Aubigné and a Gaussen, he for awhile defended the sternest Calvinism. He wrote several noted works, as *Reformation in the Nineteenth Century*, *Alexander Vinet*, *Letters to My Curate*, and a dogmatic guide, *Prolegomena to the*

Dogmatics of the Reformed Church. But suddenly he was drawn into a crisis of belief the result of which was a great change in his convictions, even to going quite over into the liberal ranks. He soon began to write for the liberal *Revue de Theologie*, edited by Colam, and devoted himself exclusively to the study of literature and history. Then he became deputy, then senator, and finally played a political role; but through all this he was imbued with deep moral feelings. Through all his religious vagaries and wanderings he retained many of his early friends, and it is surprising to find so general an expression among Protestants of grief at his loss.

The Russian Ministry of Worship has just issued an annual report that does not show the best condition or temper. The procurator in this report complains loudly about the Catholic and the Lutheran Churches, which are having triumph in the Polish territory and the Baltic Provinces. In the district of Volhyia the Roman Catholic peasants are pictured as being well inclined toward the Russian Church, but the Catholic landowners are not so, and do what they can to foster fanaticisms through their priests and the Polish traditions. In Podolia the Russian priests are having all they can do to stem the tide of fanatical propaganda now being waged by the "Polish Latinists." In Warsaw it goes slowly with the expansion of the Russian Church. It seems that according to the "new style" the feast-days of the Catholic Church come twelve days earlier than those of the Russo-Greek Church, and thus cast the festivals of the latter into the background by exhausting the people. And again, it is affirmed that baptism and the burial of the dead occur without the co-operation of the "Orthodox Church;" and, in a word, so far as the Catholic Church in Russia is concerned, the Orthodox Church has nothing but complaints to make.

But the Russians are encouraged by the grip which they are getting on the Lutherans in the Baltic Provinces. The procurator announces with joy that about six thousand souls have been wrested from the Lutherans without the possibility of their return. In this way the Russian Churches in the Baltic Provinces have increased from one hundred and fifty-six to one hundred and sixty-eight. But in spite of the fact that the Lutherans of the Baltic can make no headway against the Russian propaganda, the procurator complains about the persecutions of those who have come over to the Russian Church!

In the Orient we perceive by late reports that the patriarchate of Jerusalem is in a serious crisis. The patriarch Nicodemus, one of the founders of the Russian Palestine Society, and who, since 1884, has been advancing the interests of the Russian Church and trying to get possession of the holy places, has lately effected a loan of ten thousand pounds by pledging the estates of the Holy Grave situated in Bessarabia. The synod of Jerusalem, composed of about twenty bishops subordinate to the patriarchate metropolitan of Jerusalem, sent in a complaint to the ecumenical patriarch of Constantinople and the grand vizier in which they raise the

accusation against Nicodemus that he is squandering the property of the congregation of the Holy Grave, and that after spending all the cash in the treasury he has mortgaged the estates belonging to the congregation. The Porte thereupon enjoined the said Nicodemus from doing any more such transactions, when the patriarch, seeing the storm coming, handed in his resignation, which was accepted. The new election will give play to bitter conflicts, since Russia will not lightly let go of the advantages which she has already gained in Palestine.

Per contra, Beyroot is rapidly gaining an important place in the Orient. By its position and its lively trade it is fast becoming the key of Syria. Colleges, schools, and institutes of learning have been greatly increased in late years. The Catholics have come in of late, and the Jesuits have established the University of St. Joseph, in which are taught theology, philosophy, and medicine to about five hundred students in all. The American Protestant College of Beyroot thus finds quite a competitor, but it keeps nobly on in its work.

"Roman Excavations" is the title of the latest story about the Catacombs, which in the year past have again surprised the world with revelations not before seen. The Catacomb of St. Priscilla, on the Via Salaria, has been the scene of the greatest activity, and it is now said to contain the oldest of the representations of the holy family. In the exhumed galleries and crypts have been found many mural paintings: Jonas, the healing of the blind, Adam and Eve, and another specimen of Orpheus playing the lyre. But of far more worth for archæological science is the discovery of an ancient Christian private house under the Basilica of Sts. Giovanni and Paolo. For some time it has been known that some cluttered vaults were under the Basilica and the adjoining cloister, and in 1887 Father Germano began to make excavations that are not yet concluded, but which now leave no doubt about the existence of an old Christian house under these structures. The said friar was guided by the topographical data of the two martyrs executed under Julian, and from whom the Basilica takes its name; and he was not deceived. Their Christian origin is attested by many Christian paintings, with which is allied an ornamentation in Pompeiian style. It is now to be tested whether these two groups of paintings belong to the same period. The paintings in the burial vault connected with the house where the two martyrs found a burial-place are very peculiar. An execution is very clearly delineated. Three persons, two of them women, are kneeling on the ground, their eyes covered with a narrow bandage. Two male figures, evidently executioners, are near them. The picture belongs possibly to the fourth century, and if so it is the oldest scene of martyrdom that has hitherto been depicted in Christian art. We may hope that Father Germano will come to a happy and clear result in his excavations, carried on with so much zeal; for this alone can give a reliable solution of the problem involved in this Christian monument. It may in the meantime be safely averred that the outcome of these excavations will be of the utmost importance.

PROGRESS OF CIVILIZATION.

History is without explanation except as its movements are referred to that invincible spirit that broods over the ages, and which is slowly conducting the world out of moral chaos into the beauty and perfection of righteousness. Christianity in one form or another, notwithstanding Buckle's materialistic theory of civilization, is the root of human progress and the inspiration of the ceaseless activity of the race. The world is evolving into shape according to an underlying and overruling plan of Providence, which, sometimes permitting apparent reverses to schemes of reform, philanthropy, patriotism, and millennial good-will, in the end again grasps the reins and directs events toward the distant consummation. History is a divine plan, engineered by the divine hand, working out a purpose lofty and beneficent, and employing every thing, even the adversity that mocks at divine wrath, for the successful intrenchment of righteousness in the earth. Christianity is the agent of the world-wide and age-long progress which the nineteenth century has witnessed and is emphasizing. There is no reform that it does not stimulate, no philanthropy that it does not suggest, no patriotism that it does not sanctify, no industry that it does not approve, no calling that it does not beautify, and no race that it does not endow with the rights of brotherhood and a share in the providential work of establishing paradise again in the earth. Whatever Gibbon's explanation of Christianity, it is here as the instrument of progress; whatever Buckle's theory of history, there is little left with Christianity as the impulsive force omitted; whatever Comte and Häckel may attribute to humanity, it owes to Christianity the spirit of development that now is manifest. Interpret history from materialism, atheism, infidelity, agnosticism, or from humanity apart from the significant influence of the religious element, and it is inexplicable, or it appears a gigantic failure; interpret it from the stand-point of Christianity, even from the accident of Eden, and riddles disappear, while truth shines with its own illumination.

The Jesuits have scored another victory in Canada. That the Quebec Legislature should vote the payment of $400,000 to the Roman Catholics on the ground that certain estates had been wrongfully taken from them many years ago is an evidence of the preponderating influence of the Romish Church in the governmental affairs of the Dominion. We do not often learn of the spiritual work of the old Church, but it is no new thing to hear of its financial conquests, secured by tricks in legislation, frauds in will-making, or indirect confiscation of the property of its members. We hear of temporal projects on a grand scale; of its political maneuvers in all lands, of schemings for office and control of empires, but little of reforms, public philanthropies, popular education, patriotic enterprises, and spiritual achievements. Why should a Church be the foe of civil government? Why should monarchs tremble at the keys of St. Peter?

What spiritual power has the lonely inhabitant of the Vatican over the nations? Neither Methodism nor the American Republic fears the infallible mortal nor bows to his mandates. Let Canada, England, Europe, quench the viper, or expect to be bitten by it and die!

Chemistry yields to the inevitable, and vacates its long-taught maxims concerning elementary substances. Of the seventy elements supposed to enter into the composition of the earth's crust, it was found that only thirteen were prominently active, and of these only four, oxygen, carbon, silicon, and nitrogen, could be obtained in quantities. Recently, the chemist who believes in going on until something new is discovered has contradicted the theory of the principal elements, declaring that they are compound, and therefore resolvable into many constituent, or simple, elements. A chemist of Vienna has announced the decomposition of some of the simple elements. Dr. Kruss, of Munich, has decomposed cobalt and nickel, which have been on the list of elementary substances. Lord Crawford, of Scotland, has found bright lines in the spectrum, a discovery that startles astronomers as well as chemists. This is all in harmony with Dr. Prout's theory that hydrogen is the atomic unit, a starting-point of the universe; a theory ridiculed at first, and supposed to be shaken by subsequent discovery, but recent data confirm the general view of an atomic unit which, under the manipulation of divine power, evolved into the universe. We believe in the atomic unit, whether it be hydrogen, oxygen, or any thing else; and that the compound implies the simple, and the simple implies the original unit. In this way the unity of the universe is deciphered, and when proclaimed it makes for the unity of God. Thus chemistry is theology in disguise.

The civilization of Africa depends more upon the agencies employed by the nations engaged in that responsibility than upon any resuscitating energies and concurring influences supposed to exist in the native tendencies of the two hundred millions now inhabiting the great and dark continent. Degenerate peoples do not, by their impulses and intuitions, lift themselves into regenerate conditions and environments, but must be assisted by external and superior forces. The lower is not of itself projected into the higher, but the higher stoops down and lifts the lower to its level. The antecedent condition of the regeneration of Africa is a civilization imparted to it by nations themselves civilized and Christianized, but the method of this impartation is one of serious concern, as it involves the introduction of vice as well as virtue. England forced the opium traffic into China, and is now largely responsible for intemperance in India, making the civilization of the one an uncertainty and that of the other a burdensome task. Africa is in danger of the double influence of civilization. The Congo Railroad, uniting the eastern and western sections of the Congo basin, and to be completed in two years, is offset by the introduction of rum from Boston into the pleasant valley. Thus the destroyer

goes with the builder, and brandy is mixed with the mortar that cements the walls of the temples of justice and nationality. Temperance battles must, therefore, be fought on the Congo, or rather, they should be fought for the Congo, before the nations settle down to their great work. But civilization has always and desperately tried to uncivilize itself; and its policy to-day is in no wise different; it blesses with one hand and curses with the other; it speaks peace and makes war; it teaches virtue and practices vice; it shouts the divine name and suddenly profanes it; it professes philanthropy but exhibits selfishness; it assumes the Christian spirit and prostitutes it to its own ends of greed and lust of power. This double or contradictory influence of secular civilization out of the way, and Christianity can soon redeem Africa. Still even the hinderance may be a providential help, and all things may work together for the salvation of the continent.

Vassili Verestchagin, the Russian artist, was the sensation in American art circles during the winter. His father designed him for military service, but he repudiated the plan, and is now in the enjoyment of merited fame throughout the world as a painter of rarest qualities. In addressing a company of New York celebrities he boldly declared, what is suspiciously true, that Americans have no American art, and are devoid of a flowery taste. This defect in our national and individual life may be owing in part to the fact that our republic is too young to have acquired by this time a full equipment of æsthetics, but we attribute it largely to that commercial spirit that threatens to extinguish among us the love of the beautiful and a belief in the ideal. The American products of sculpture, painting, architecture, and monuments are not worthy of euphemistic commemoration in song or history. Prang's chromos do not relieve the national honor from reproach; Girard College is not a contagious example of architectural perfection; Willard's "Pluck," if the measure of individual taste, does not rival Raphael's "Transfiguration" as the exponent of a people's cultivation; Washington's unfinished monument is not the equal of the Arc de l'Etoile in Paris: nor will the Roman Catholic Cathedral or the Temple Emanu-El in New York compare with St. Sophia in Constantinople, St. Paul's in London, or St. Peter's in Rome. We must not, however, forget our Hudson River school of artists, or our more advanced painters who have taken lessons in France and Holland. In water-color the influence of Holland is prominent; and in general method the influence of Paris and Italy is very striking. Notwithstanding the foreign element, American art, in Thomas Moran, J. C. Nichol, Jervis McEntee, W. J. Linton, Church, Harding, Inness, and Holmes, is asserting itself, and has the promise of independence and richness. Art is not without a mission in the higher realms of life. Its relation to education and religion is clearly manifest in European countries, where, however, as cause or effect of superstition, it perverts public taste and falsifies the purest religion. Redeemed from its thralldom, Americanized in spirit and method, and developed according to its possibilities, art may attain

new glories—the glory of the lily, the glory of the sun, the glory of the heavens—ministering alike to the spiritual and æsthetical in man, and rescuing the nation from the domination of mercantilism and the coarseness of every-day impurity and stolidity.

The confederation of governments of similar language, laws, aspirations, and tendencies is not an improbable sequel of existing conditions, or of national and international symptoms in both hemispheres. The "triple alliance," temporary or stable; the mutual sympathy of Latin nations; the greedy absorption of territory by Russia; and the colonization schemes of England, portend the rise of nations vast in territorial area, immense in population, and mighty and majestic in strength. In Central America efforts are already in progress for the union of the five republics into a great nation, the only apparent hinderance being a dispute between Costa Rica and Nicaragua over a canal project, which must soon subside, and the consummation of union will be proclaimed. Even Canada, our pettish neighbor, is in a ferment over the necessity of a change in the *status quo*, many citizens prophesying independence, imperial federation, or annexation to the United States. Whatever may immediately happen, the drift of things is toward enlarged nations, ample in the resources of self-development and strong in theocratic and democratic characteristics. In the ancient days small nations, as Palestine, Egypt, Greece, and Phenicia, were in the ascendant; but the world gravitates toward unity of language, literature, and religion, which can happily be secured by the extinction of small political sovereignties and the growth of those already large into mammoth kingdoms. Hence the disintegration of the petty government, and the extension and solidification of the large, may be interpreted as the unfolding of a wonderful providential plan for the unity of the world.

If it is true that Mohammedanism is again reviving and rapidly spreading over the Oriental world, threatening to dislodge every other form of religious faith, it is no cause of alarm and no ground for discouragement. As a missionary religion, resorting to the sword for the propagation of its doctrines, its success is not surprising; and it may providentially open the way for Christianity by the destruction of idolatry, which is its chief negative work. Though the most stubborn of all foreign religions and the most difficult to subdue, it may be instrumentally effecting a preparation for the better religion that is not in our calculations. Just as the Mohammedan power in Europe is crumbling to pieces, and when no Mohammedan people, province, or empire is rising into significant strength, it is not the time to imagine that as a religion Islamism will check Christianity or drive it from the field. The Mussulman himself believes that his religion is doomed, and his present activity may be but the temporary brightness of the light that is about ready to expire.

SPIRIT OF THE REVIEWS AND MAGAZINES.

Looking through the Reviews of the last three months one cannot help noting the number of their papers written in a spirit of apprehension, as if inspired by forecasts of impending evil. The *Review* of the Church South, for example, has a writer who says, "The race problem in the South is coming to the fore. It will precipitate a political crisis in the near future." The pressure of the claim of the Negro to "social and political equality," he says, "means reckless revolution." In the *Review of the African Methodist Episcopal Church* it is said that patriotic men have grasped the astounding truth that the nation is slowly but surely drifting to a crisis which may prove a catastrophe. In the *Forum* Judge Tourgee asserts that the Negro question "still confronts us as unsolved, and growing more perilous every hour," because the South keeps the "Negro as a constituent, but neutralizes him as a factor in the government," as it did in slave-holding days. Again, the *Forum* has a strong writer, Rev. Dr. W. Barry, who sees "signs of impending revolution" in the prevailing "callous indifference to every instinct which does not make for wealth;" in the fact that "the worship of the almighty dollar, incarnate in the self-made capitalist, is a deification at which Vespasian himself, with his '*Ut puto, deus fio*,' would stare and gasp;" in the further fact that the aim of "the average man is by some lucky stroke to become a silver-king, railway-king, cattle-king, master of a syndicate, or creator of a corner," and in "the growing number of workers who look upon capitalism as their worst enemy," and aim at a revolution having for its purpose "the redistribution of wealth on a reasonable basis." In a similar spirit a *Baptist Review* writer says that "A laxity of public morals, too many instances of which confront us in the social, political, and commercial life of the people, is a sowing of dragon's teeth, and the harvest of armed men may have to be reaped with the sword." Finally, we have in the *North American* a declaration by Rev. J. B. Wasson that "in no department of American life is the power of money greater than in the Churches. It shapes policy, blinds the view, and compels Christians, as a whole, to take the rich man's views of every moral and social question. American Christianity is confronted by the problem that involves not merely its well-being, but its very existence!"

What do these voices mean? They speak almost simultaneously from very different quarters, but in one tone of apprehension. Grant that much thinking on the evils whose impending effects they anticipate has inclined these writers to magnify the ills of which they speak, and to be despondent rather than hopeful, there yet is at least this much significance in their utterances: they call attention to what no candid thinker can deny, namely, that society, having in many things turned away from right action and surrendered itself to the direction of selfish impulses, is

thus far at variance with the divine law of righteousness, and is thereby exposing itself to the penalties which Providence inflicts on nations and churches for unrighteous conduct. The shadows of possible—ay, and probable—judgments have cast a gloom over the quickened consciences of these writers. They speak as they do because their moral judgments are in harmony with divine law. Though not prophets, they are yet like the prophets of antiquity in that they stand in closer sympathy with the divine mind than the majority of men. If other men would as closely observe passing events, and view them as steadfastly in the light of God's eternal laws, they would share their feelings and respond in startling echoes to their warning voices. As it is, though they may not express a wide breadth of public opinion, yet Christian thinkers will do well and wisely to regard them, not as pessimistic croakers, but as men whose strongly expressed fears, originating in convictions which, if exaggerated, are yet substantially right, ought to infect the Christian mind of the country and lead to a corrected public opinion. Such a quickening of the people's moral judgments would work out a national escape from possibly impending judgments by demanding justice for the Negro, greater fidelity to ethical truth, and such condemnation of existing worldliness on the part of the Churches as would save them from that materialization, that subjection of their policy to the demands of sentimental but ungodly capitalists, which Mr. Wasson deplores, and which, if it were general, would work spiritual death in every branch of the Church. These voices ought not therefore to be despised, since they prove that the moral consciousness of society is not stagnant, but living in some and ready to assert itself in many more.

The Quarterly Review for April treats of: 1. "The Public Life of the Prince of Wales;" 2. "Motley's Correspondence;" 3. "The Old Age of Goethe;" 4. "Waste;" 5. "The House of Percy;" 6. "Mr. Norris's Novels;" 7. "The Civil Service;" 8. "Raleigh's Poetry and Life;" 9. "Wiclif and his Work;" 10. "French and English Jacobinism." The first of these papers places the Prince of Wales among the philanthropists of the times, and points him as a man more worthy of the proud name he bears than is generally believed. The second paper sketches with a master's pencil the career and character of one of the noblest of our countrymen, who as historian, diplomat, patriot, and gentleman won high reputation and imperishable fame. The third article, while appreciative of Goethe's genius, deals faithfully with his failings, and finds little in his character worthy of imitation. The fourth paper shows one source of want in England to be the wasteful habits of both its people and government. The "House of Percy" outlines the romantic history of one of England's most ancient, famous, and fortunate aristocratic families. The article on "The Civil Service" shows a regretted tendency, in England, to plunge civil service into that political sewer which threatens to absorb it in this country. The eighth paper throws the light of great Raleigh's poetry

upon the facts of his eventful life. The article on "Wiclif and his Work" is an admirable paper, which fairly portrays a man who profoundly impressed both his own age and "all time." This number of the *Quarterly Review* is exceptionally interesting and valuable.

In the *Bibliotheca Sacra* for April we have: 1. "Our Notable Decade;" 2. "Dr. Lyman Abbott on Paul's Letter to the Romans;" 3. "The Uniformity of Nature;" 4. "The Scriptural Doctrine of the Holy Spirit;" 5. "Notes on Dr. Riddle's edition of Robinson's Harmony of the Gospels;" 6. "Uses and Abuses of an Important Principle of Interpretation;" 7. "Septenary Time and the Origin of the Sabbath." 8. "Attributive Aorist Participles in Protasis in the New Testament;" 9. "The Lost Writings Quoted and Referred to in the New Testament;" 10. "Critical Notes." In the first of these vigorously written papers Dr. D. L. Leonard presents an array of facts concerning the events which transpired between 1830–40, which justify him in naming that period "Our Notable Decade." Of the thirty years between 1820 and 1850 he rightly observes that "it may be doubted if before or elsewhere changes so numerous and so varied, so radical and so momentous, have ever occurred over such vast spaces in so brief a period, and affecting such multitudes." But of those three decades, that between 1830–40 was the most notable. In the second of the above named articles, Dr. G. H. Gilbert reviews Dr. Abbott's Commentary on Romans with a pen dipped in the ink of acute and sound discrimination. While conceding the suggestiveness and occasional helpfulness of Dr. Abbott's treatment of this great epistle, he finds it lacking in accurate scientific scholarship, in correct conceptions of Paul's character, in a tenable view of Paul's conversion, in a proper apprehension of the great apostle's teaching respecting circumcision, and in sound interpretations of the words and phrases which constitute Paul's key-notes in this profound letter. He shows Dr. Abbott to be misleading when he insists that by "the righteousness of God" Paul meant divine love, that by "justification" he meant not an act of God by which a believing sinner is declared righteous, but a *process* by which the soul is set right in its relations to God. Thus, as Dr. Gilbert shows, Mr. Abbott confounds justification with sanctification, between which Paul clearly discriminates. The reviewer also finds the commentator eminently astray when he interprets Paul's doctrine of propitiation as signifying that Christ died "to deliver men from a crude, barbaric, pagan conception of religion," and his death was "a necessity of God's love;" whereas Paul emphatically taught that God "set forth Christ to be a propitiation to declare his righteousness," that "he might be just and the justifier of him that believeth." The reviewer makes it manifest that Dr. Abbott's gospel is not the gospel of which the great apostle was "not ashamed." In "The Uniformity of Nature" Dr. C. Walker elucidates the principle that while the phenomena of nature are not invariable there are "indications of the invariable" sufficient to demonstrate that "we are not in a chaos but in a cosmos. . . . There is diversity in unity. . . . Uniformity of causation

is productive of uniformity of effect. . . . There is not uniformity of phenomena, but of substances, energies, and modes of operation." . . . Thus the reign of law is the reign of the "Infinite Lawgiver." These ideas Dr. Walker works out with philosophic acuteness and literary skill. In "The Uses and Abuses of an Important Principle of Interpretation," the weakness of current rationalistic methods is exposed by showing that it neglects or perverts the important principle that "we are to interpret the Bible according to the analogy of faith." The rationalist limits the meaning of texts of Scripture to the bare letter in its isolated position, ignoring the fact that every single passage of Holy Writ is part of an organic whole, and should, even on scientific principles, be interpreted according to the analogy of faith. He also errs in overestimating the knowledge which he brings to the examination of Scripture, as when, for example, he applies general views concerning historical development, which rest on very uncertain grounds, to the question of the late or early origin of the Pentateuch. This paper, which is anonymous, is very suggestive. "Septenary Time and the Origin of the Sabbath," by Rev. J. Q. Bittinger, is a learned historical examination of the origin of the seven-day week.

The *Theological Monthly* (English) for April contains: 1. "Partial Exegesis;" 2. "The Question of Inspiration;" 3. "The Problem of the Worlds;" 4. "The Dollinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome;" 5. "A Critique on Dr. Hayman's Translation of St. Paul's Epistle to the Ephesians;" 6. "Current Points at Issue." The first of these articles, by C. H. Waller, is a vigorous assault on "the destructive one-sidedness of modern criticism," which rests the "authority and interpretation of Scripture on human authorship," and makes "the authorship itself depend almost entirely upon the vocabulary of the books," and this only "partially examined." It rightly insists that the style and aim, as well as the vocabulary, of a writer should be studied in the light of the general teaching of holy Scripture, which "is far more really the work of *one* author than of many scribes." In "The Question of Inspiration," Professor Watts, after showing that doctrinal agnosticism is a result of denying the infallibility of holy Scripture, proceeds to a terse but lucid examination of the testimony of Christ and his apostles to the infallibility of the Old Testament. He exposes the fallacy of Dr. Farrar's argument on Saint Paul's use of the term "seed;" sharply criticises the revisers' translation of 2 Tim. iii, 16, 17, as being without either exegetical or grammatical authority, and as tending to unsettle the minds of Bible students. He concludes that the *language* of both the Old and New Testaments was determined by the Holy Ghost. "The Problem of the Worlds," by Prebendary Reynolds, strikes heavy blows on the theory of evolution, which he designates "that central lie of materialism and atheism." His paper is lucid, suggestive, and written in a philosophical vein. The *Theological Monthly* is an aggressive, well-equipped force against the destructive criticism of the times.

The Cumberland Presbyterian Review for April has: 1. "The Two Codes;" 2. "The Southern Church and the Negro;" 3. "The Doctrine of the Human Conscience;" 4. "Prayer—Its Efficacy and Limitations;" 5. "Moral Influence of the Pictorial Art;" 6. "The Sunday Newspaper;" 7. "Memorial Value of the Mosaic Types;" 8. "A Hopeful View of our Social Difficulties;" 9. "Faith-Healing as a Medical Treatment;" 10. "Workers with God;" 11. "Editorial." This is the second number of a new quarterly, issued by the Board of Publication of the Cumberland Presbyterian Church. Its publication augurs the confidence of the leaders of this Church in the literary tastes and demands of its one hundred and fifty thousand communicants and its fifteen hundred ministers, on whom they must mainly rely for its support. Its articles are all ably written, but we have only space to comment briefly on Dr. A. G. Haygood's "Southern Church and the Negro," and on "The Sunday Newspaper," by the Rev. J. M. Hubbert. It is a hopeful sign that such a paper as Dr. Haygood's is printed in a periodical which must chiefly depend on Southern patronage. Bravely asserting that "in a world which belongs to Jesus Christ slavery is not defensible," the good doctor contends that, even while in slavery, the Negro made more progress in Christian civilization than all his kindred in Africa have made," and that what he learned "before 1865 made it possible for the facts of 1889 to exist." This latter point is, we think, fairly made out; but we are not so certain that he is right in asserting that it was the "divine election" which brought the Negro to this continent, or that Southern people "did better for the Negro than any other people in their case would have done." To us it seems that it was not God's election but human selfism that brought the Negro to America, and that the still impending difficulties of the "race problem" may yet fill up the measure of those divine judgments which manifest the displeasure of God against people guilty of such great oppression as was Southern slavery. We agree, however, with his insistance that the South should cease to ostracize those Northern philanthropists who have already done so much for Negro education, and that the Southern States, especially Southern white Christians, should at once engage most earnestly upon their duty to educate and Christianize the colored people. Dr. Haygood writes with rare ability and with the sagacity of a Christian statesmen. In "The Sunday Newspaper," Mr. Hubbert deals with a question of morals of more serious import to our national well-being than the majority of the people imagine. After showing that the publication of a newspaper is a secular pursuit, in which its publisher is under the same obligations as men in other secular pursuits to rest one day in seven, and that the patrons of a Sunday newspaper share the moral responsibility of its publishers, he proceeds to sustain the charge of Sabbath-breaking against both the publishers and the patrons of the Sunday paper with three specifications, to wit: 1. The employees of the newspaper office are robbed of their Sabbath rest. 2. The Sunday paper occasions an extensive and demoralizing traffic on the Lord's day. 3. The Sunday paper secularizes the home and invades

the sanctuary on the Lord's day. These points being clearly elucidated, the writer riddles the objection made by the readers of the Sunday paper that less Sabbath labor is done upon it than in the preparation of the Monday paper, by citing the admissions of newspaper publishers that, as Horace Greeley once said, "Six daily papers a week can be prepared in six days without infringing on the workingman's lawful day of rest." Thus Mr. H. demonstrates that both they who publish and they who patronize the Sunday paper are Sabbath-breakers.

The Presbyterian Review, for April, treats of: 1. "The American Sunday-school;" 2. "The Theology of Ritschl;" 3. "The Difference Between the Oratorical and the Rhetorical Styles;" 4. "Concessions to Science;" 5. "Romanism as a Factor in Canadian Politics;" 6. "The Egyptian Nile as a Civilizer;" 7. "Consilia Evangelica;" 8. "Woman's Position and Work in the Church;" 9. "Manifold Personality;" 10. "Editorial Notes." Of these papers "The Theology of Ritschl," by the Rev. G. Galloway, has special value for theological students. It is a finely executed analysis of the writings of the most influential of German theologians since Schleiermacher. Following this analysis is a discriminative criticism of Ritschl's philosophical speculations and of his theological opinions, which are "at present dominant in Germany." The reviewer concludes that his characteristic views have "too slender a basis in Scripture to enable his theology to gain permanent currency as biblical." His speculative presuppositions, which are theoretically agnostic, lead him to views of theological doctrines which are not in harmony with holy Scripture fairly interpreted. Ritschl's death, recently reported, will, it is thought, bring some new theological leader to the front, and lead to new discussions of fundamental theological principles. The paper on "Romanism as a Factor in Canadian Politics" is by Rev. T. F. Fotheringham. It bristles with incontestable facts which show that the Roman Catholic hierarchy, especially in the Province of Quebec, where the ignorant French population is enslaved by superstition, is deliberately and energetically working to reduce the papistical theory of the subordination of the State to the Church to actual practice. So great has been their progress in this direction, and so determined is their action, that, says this intelligent writer, "if not checked by advancing Anglo-Saxon enlightenment, civil war must inevitably become the only cure."

The Quarterly Review of the Methodist Episcopal Church, South, contains: 1. "The Christianization of Money;" 2. "How Shall I Educate my Girl?" 3. "A Biological Thermidor;" 4. "Systematic Theology;" 5. "Joshua Soule;" 6. "The Human Side of Praying;" 7. "Paul Hamilton Hayne;" 8. "The Race Problem in the South;" 9. "Problem of Methodism;" 10. "Bishop Pierce in California;" 11. "The Methodist Revolution;" 12. "Image Worship in the Early Church;" 13. "A Layman's View of Ingersollism;" 14. "Two Books;" 15. "Maurice Thompson;" 16. "Ed-

itor's Table." Of these vigorously written articles the eighth and eleventh have special interest for Northern readers. In the former the Rev. Dr. Leftwich discusses the "Race Problem" from a Southern point of view. He predicts a political crisis in the near future: asserts that the two races can never live together upon any basis of social and political equality, and prophetically announces that attempts to bring about Negro equality mean "reckless revolution with all its untold horrors! And this will come, not because of the Negro's color, but for the alleged reason that neither education, character, nor special legislation can overcome the constitutional instincts of the two races." To affirm the contrary, he politely informs us, is "Northern fanaticism." "Social equality is impossible," he says, "without amalgamation, and amalgamation is too revolting to be entertained for a moment." This very cool assumption wears a sinister aspect when confronted with Judge Tourgee's statement that there is probably "nearly as much white as colored blood in the veins of those ranked as Negroes in this country." But being confident that neither social nor political equality is possible for the Negro, Mr. Leftwich sees no other way of peacefully settling the race problem but to colonize him in Africa at the expense, not of the States that once enslaved him, but of the United States, which spent billions of dollars and sacrificed a million lives in breaking his bonds. In this our Southern brother reckoned without his host, for it may turn out that the Negro will prefer his own native land to that of his ancestors. A surer solution of this race problem, it seems to us, is to treat the Negro justly, to educate him, and to respect his rights as a man and a citizen. If this be done the problem may be solved without revolution, because heaven will favor it. But if the South is resolved to be unjust, it will do well to remember that God is just, and in the day of providential judgment he is on the side of the oppressed. The paper named "The Methodist Revolution," by Dr. J. W. Hinton, briefly surveys the "past, present, and future of Methodism." He speaks of the great change, "properly called the revolution," when Southern Methodism in 1866 invested laymen with "legislative rights and duties." The ulterior result of this change, and of the zeal in behalf of education previously aroused by the centennial services of 1839, was a marked increase of the wealth, learning, culture, and refinement of both clergy and people. Methodism was elevated in the estimation of the public, ministerial support greatly advanced, and missionary collections largely increased. Dr. Hinton, rejoicing over these fruits of the investment of laymen with legislative rights, next inquires, What next? Looking at his Church he detects a "lamented decay" in practical morality, a remissness in the enforcement of discipline on the part of the clergy, signs of doctrinal aberration, and a disposition to efforts to improve accepted theology. In view of these probable mutations in the future career of Southern Methodism Dr. Hinton's tone is one of hope, though evidently shaded with foreboding apprehension. His article, we may presume, gives an intelligent inside view of the Methodist Episcopal Church, South.

The Andover Review for May has a philosophical paper which discusses: 1. "What is Reality?" 2. "Was our Separation from England Needless?" 3. "Bryce's American Commonwealth;" 4. "A Preface of a French Critic;" 5. Editorial discussions of "The Real Issue" and "Church Union in Japan;" 6. "Social Economics;" 7. "Theological and Religious Intelligence."——*The Forum* for May discusses: 1. "The Perils of Democracy;" 2. "The Republican Party and the Negro;" 3. "Woman's Place in Nature;" 4. "Where Darwinism Fails;" 5. "The Christianity of Christ;" 6. "Edward Atkinson's Economic Theories;" 7. "School Examinations;" 8. "Success in Fiction;" 9. "The Saloon as a Political Power;" 10. "Art in Popular Education;" 11. "The Closing of the Doors." In the second article E. L. Godkin assures us that there is no legal remedy for the Southern practice of "counting out" the Negro vote. To educate the Negro, he thinks, is the only means of securing his political rights, and this, he says, the South is trying to do. Perhaps so, but is not a better political education of the Southern whites also necessary to teach them their *duty?* "Woman's Place in Nature" is a biological argument by Grant Allen in support of the dogma that "in man the males are the race. The females are merely the sex told off to recruit and reproduce it." Mr. Allen's paper would cause a cyclone in a woman-suffrage convention. "The Saloon as a Political Power," by E. H. Crosby, puts the "saloon" in the pillory, but instead of proposing to impale it on the spike of prohibition offering it an indefinite prolongation of life on the upholstered bed of high license.——*The African Methodist Episcopal Church Review* for April has twenty articles, the literary excellence of which does credit to the ability and culture of their writers, who, with one exception, are Negroes.——The *Unitarian Review* for April discusses: 1. "The Law of Righteousness;" 2. "The Woman's Kingdom;" 3. "The Kalavala;" 4. "Wasson's Essays;" 5. "Our Future."——The *Century Magazine* for May is rich in illustrations, and valuable in its varied literary contents. It has papers on Art, on Samoa, the Monasteries of Ireland, Modern Jerusalem, the Trans-Baikal, Lincoln, the Western Soldier, etc. He must be a dullard, indeed, who cannot find both amusement and instruction in its pages.——*Harper's New Monthly* for May sustains its high reputation in a very attractive list of articles which are profusely and admirably illustrated. We note "Social Life in Russia," "The Royal Academy," and "A Chapter from My Memoirs," as of special interest to general readers.——The *Catholic World* for May treats of "Religion in Spain," "The Supernatural," "The Late Father Hecker," "The Educational Grievances of Catholics," etc. In the latter article, Mr. Sheedy flatters himself with the conceit that because his Church has forced the discussion of the school question on the public, therefore we are nearing a solution of the school difficulty.——The *Church Review* for the quarter ending with April is filled with excellent matter, ecclesiastical, philosophical, historical, literary, critical, and religious. The preface states that the publication of this Review has "involved an expenditure of over $100,000 in excess of its receipts from regular subscriptions!"

BOOKS: CRITIQUES AND NOTICES.

A RICH COLLECTION.

OUR Book Department is crowded with notices of works of more than ordinary value. We hesitate to stamp a few as superior to all the others, but the following are worthy of special consideration: *History of German Theology in the Nineteenth Century*, by F. Lichtenberger; *Ancient Rome in the Light of Recent Discoveries*, by Rodolfo Lanciani; *The Life of John Price Durbin*, by John A. Roche; *The American Commonwealth*, by James Bryce; and *The Testimony of Justin Martyr to Early Christianity*, by George T. Purves.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

History of German Theology in the Nineteenth Century. By F. LICHTENBERGER, Dean of the Faculty of Protestant Theology at Paris. Translated and edited by W. HASTIE, B.D., Examiner in Theology, University of Edinburgh. 8vo, pp. 629. New York: Scribner & Welford. Price, cloth, $5 60.

For at least three centuries Germany has been, as it is now, the center of Protestant theology. In the seventeenth century its religious thought was formal and mechanical; in the eighteenth, technical and rationalistic; in the nineteenth, critical, being both destructive and constructive in its various departments of research and learning. In the realm of apologetics and dogmatics, in biblical introduction and biblical theology, and in Christian ethics and the history of the Christian Church its sceptered thinkers have taken the lead and initiated investigations, inquiries, and developments to such an extent that the theologians of other countries have but echoed the findings of the more astute scholars of the land of Luther and Melanchthon. Coleridge was among the first in England to recognize the precedence of the German thinkers; but, as a class, the English theologians denounced German thought as supremely rationalistic and destructive. Whatever the opinion of English and American scholars as to the character of German theology, it is certain that Protestant theology, as a whole, is *Germanized*, and acquaintance with it is a necessity.

For this purpose the reader should avail himself of the magnificent work of Dean Lichtenberger, who, in tracing the current of theology in Germany for a century, notwithstanding the numerous branches and eddies that interrupt the flow of the main stream, and in biographical characterizations of its exponents, is minute, comprehensive, and trustworthy, and so sets forth the whole subject that the reading of other works in the same line will scarcely be necessary. He considers in regular order the old school of thinkers, such as Röhr, Bretschneider, and De Wette, or rationalists and supranaturalists; the great conservative influence of Schleiermacher, Neander, and Julius Müller; the rise of the new orthodoxy in Claus Harms, Hengstenberg, and Krummacher; the speculative school of

which Strauss, Daub, and Marheineke were the principal teachers; the influence of Richter, Schlegel, Heine, and Knapp; the radicalism of Feuerbach, Karl Vogt, Büchner, Weisse, and Hartmann; the biblical criticism of Bauer and the Tübingen school, with notices of Hilgenfeld, Köstlin, Lücke, Stier, Ebrard, Ewald, Reuss, Gesenius, and Wellhausen; the rise of the Neo-Lutheran party under the leadership of Stahl, Delitzsch, and Luthardt; the origin of the school of conciliation, of which Tholuck, Dorner, Lange, Martensen, Hagenbach, Rothe, and Bunsen are representatives; the growth of the new liberal school of Hase, Pfleiderer, Wuttke, Hitzig, and Stoecker; the proclamations of the Neo-Kantian party, as represented by Ritschl and Schultz; and the development of the Catholic theology in Jahn, Henhoefer, Möhler, Döllinger, and Reinkens. From this, the briefest outline possible, it is apparent that the theological schools and parties in Germany are numerous, and frightfully bewildering, and, as there is wanting a unity of purpose in their pursuits and investigations, the study of German theology is quite a vexation, and withal a burdensome duty. This book is a substitute for a whole library of German theologies, and will answer the demands of the average scholar. We therefore urge its purchase and use.

Lectures on the Augsburg Confession, Delivered in the Theological Seminary of the General Synod of the Evangelical Lutheran Church, Gettysburg, Pa. First Series. 1866–1886. 8vo, pp. 888. Philadelphia: Lutheran Publication Society. Price, cloth, $3.

This mammoth volume is a thesaurus of theological discussions, expressive of the faith and teaching of a venerable evangelical Church, the first-fruit of the Reformation. The Augsburg Confession was prepared in 1530, chiefly by Melanchthon, though Luther's counsel and influence were of great service, and submitted to the diet of the empire, which had been called by Charles V., as the creed of the Protestants. It consisted of twenty-one articles, covering all the essential doctrines of holy Scripture, and differed in many particulars from the circumlocutory dogmas of the Roman Catholic Church. An exposition of these articles by twenty-one theologians of the Lutheran Church, reputable for scholarship and acute in interpretation, is presented in this volume, and cannot but be useful not only to the large body of believers composing that Church, but also to Christians every-where who are at all interested in the doctrinal peculiarities of the denominations. As to a majority of the doctrines here discussed, such as the Trinity, justification by faith, Christ's return to judgment, civil polity and government, and the relation of faith and good works, it is sufficient to say that the creeds of Christendom hold with little variation to every one of them, and usually in precisely the same phraseology or its equivalent. Concerning other articles, or the interpretation given of them, there are just grounds for difference of opinion among the Churches; but as these distinguish the Lutheran body from others it is proper that they should appear, and be maintained with vigor, in a work professing to declare the *essentia* of Lutheranism. In particu-

lar, we note the Tenth Article, which teaches that the true body and blood of Christ are truly present in the holy Supper under the form of bread and wine, and communicated to those who eat and drink thereof. Dr. Diehl, who supports the article, distinguishes between consubstantiation and transubstantiation, opposes the Zwinglian theory that the eucharist is a commemorative ordinance, condemns the Calvinistic doctrine that participation in the body of Christ is by faith, and then defends with more ingenuity than logical force the doctrine of the real presence in the sacrament. As Methodists we reject consubstantiation as theoretically cannibalistic, philosophically absurd because self-contradictory, scripturally false if not blasphemous, and practically harmful when understood. We must also express dissent from the Eleventh Article, which reembodies the Roman Catholic doctrine of absolution and confession; however, as Dr. Wedekind, who analyzes the article, says the practice has fallen into general disuse it is unnecessary to remark further concerning it. Writing of these lectures as a whole, and in the light of their purpose, we are thankful that they are published in one volume, because they represent a great body of divinity which, notwithstanding its peculiarities, has a strong hold upon the Church, and as an exponent both of faith and scholarship, and a monument of Protestant genius and purpose, is unexcelled by any of the many later confessions and creeds that the reformatory spirit of the world has suggested.

Christian Manliness, and Other Sermons. By JOHN RHEY THOMPSON, D.D., of the New York Conference. 12mo, pp. 303. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Aside from the immediate use made of it, pulpit literature, if published, has an historical value in that it permanently reflects the ethical spirit of the period, the prevailing religious sentiment of the country, the specific theology of the Church in general, the style and method of preaching, the influence and individuality of the preacher, and the changes that may have taken place in sermon-making, and the general function of the pastor in his relation to the community. Not all published sermons serve all these ends; but those of masters substantially fulfill this purpose. We have outgrown the sermons of Barrow, Saurin, Blair, South, Jonathan Edwards, and Thomas Chalmers; but it is gratifying that their sermons are in published form, as we learn therefrom what they preached, how they constructed their sermons, and how far in advance of them in the spirit of refined teaching is the pulpit of to-day. Dr. Thompson has produced a series of sermons of great historical value, showing the spirit of the city pulpit, the tendencies of its thinking, the precision of its aims, and the high ethical purpose coupled with a devout and holy endeavor to develop noble and religious ambitions in the people. But the work has also a current value that will introduce it at once to those who appreciate elevated instruction and eloquent representation of those truths that concern the race and are indispensable to individual well-being and a successful career in this life. Of the twenty-one sermons here given not all are of equal

value, but not one will fail to awaken an honest aspiration in the soul: and taken together they most vividly and forcibly outline the methods and conditions of the attainment of the highest Christian manliness. Such sermons as "Jesus and the Great Masters of Literature," "Christian Manliness as Tested by Poverty," "The Brave Choice of Moses," "The Greatness of Jesus," and "The Reasonableness of Immortality," more than compensate for the reading, for they leave a permanent impression, and, as if they had a force of their own, turn one's life into new and wider channels of activity and usefulness. In a very striking degree the preacher is manifest in these sermons. They read as if he were pronouncing them, and they are remembered as if we had just listened to their delivery. The volume cannot fail to be of service to the Church at the present time in stimulating the development of the Christian virtues in those who believe in genuine character, and, passing into history, it will correctly and adequately represent to the next generation the tone, purpose, and extended influence of the New York pulpit of to-day.

The Text of Jeremiah; or, A Critical Investigation of the Greek and Hebrew, with the Variations in the LXX. Retranslated into the Original and Explained. By Rev. GEORGE COULSON WORKMAN, M.A., Professor of Old Testament Exegesis and Literature in Victoria University, Cobourg, Ont., Canada. With an Introductory Notice by Professor FRANZ DELITZSCH, D.D. 8vo, pp. 398. New York: Scribner & Welford. Price, cloth, $3 60.

In these days of rationalistic criticism it is gratifying to examine a work that, while thoroughly critical in spirit, is based upon the highest scholarship and confirmatory in its results of the genuineness and authenticity of the sacred text as it has been transmitted to the Church from age to age. Professor Workman has devoted his great abilities to a most careful and unpartisan investigation of the versions, Greek and Hebrew, of the text of Jeremiah, reporting omissions, additions, transpositions, alterations, and substitutions, as they were discovered, and summing up the results of this patient investigation in statements of great value and in conclusions that must satisfy the most fastidious critic of the general correctness of the book of Jeremiah, as it passes current in these times. Perhaps the most important chapters are those on "The Origin of the Variations," and "The Results of the Investigation," as they answer nearly all the questions likely to be suggested by the subject. He concedes two editions of Jeremiah—an Alexandrian, written by the prophet, and a Babylonian or Palestinean, sanctioned by the Jewish synagogue. He also concedes differences between them, owing to redactors and copyists. As, however, his criticism relates to the trustworthiness of the Septuagint, and its harmony with the Hebrew, of which it is a translation, he deems it not so important to decide as to the respective merits of the two editions of Jeremiah. In his vindication of the Greek text he is justly impatient with Graf, who depreciates the Septuagint and declares that it is without critical authority. After a most painstaking comparison of the Greek with the Hebrew he concludes that "the Septuagint translation will be found to be of the utmost value for the purposes of text-criticism." Thus he restores

confidence in the LXX., and relieves the Book of Jeremiah of fatal and injurious corruptions and imperfections. This work we commend to the scholar who wishes to be intrenched in his faith in the prophetical books in general and in Jeremiah in particular.

The Testimony of Justin Martyr to Early Christianity. Lectures Delivered on the L. P. Stone Foundation at Princeton Theological Seminary in March, 1888. By GEO. T. PURVES, D.D., Pastor of the First Presbyterian Church, Pittsburg, Pa. 8vo, pp. 302. New York: Anson D. F. Randolph & Co. Price, cloth, $1 75.

As the tendency of historical criticism is to confuse the evidences in behalf of Christianity, we welcome the appearance of this book because it counteracts the destructive work of the rationalist and upholds by conclusive testimony the integrity and canonicity of the books of the New Testament. As a contribution to Christian apologetics, it is one of the few that have recently appeared that may be unqualifiedly recommended for use in the conflict with the opponents of the Christian system of faith. The opinion of exegetes, theologians, and scholars of the second century of the Christian era respecting the sacred writings, is invaluable in determining the problems of hermeneutics, as well as the origin and significance of Christian institutions. Patristic literature just now is in demand as affording a solution of some of the difficulties that beset biblical investigation. Justin Martyr's testimony is as discriminating and trustworthy as that of any of the fathers; and as it reflects the social and civil relations of the period, and also distinguishes between Gentile and Jewish Christianity, it is opportunely presented to the public in this book. Nor does his testimony end with ethical and religious distinctions as derived from the gospels, and conflicts then existing over creeds and rituals, but he also records the influence of philosophy on Christianity, and is emphatic in statements respecting the New Testament and the organization of the post-apostolic Church. It is useless to try to master the literature of the fathers; but there are a few works, of which Martyr's is one, that may be studied with profit and effectively used against the adversaries. The lecturer deserves a vote of thanks for reviving an interest in the testimony of Justin Martyr.

Commentary on the Old Testament. Vol. I. Genesis and Exodus. By MILTON S. TERRY, D.D., and FALES H. NEWHALL, D.D. 12mo, pp. 570. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $2 25.

Gradually this magnificent work approaches completion. Ten volumes have been published, three more being necessary to fulfill the general editor's plan of a commentary on the entire Bible. The present volume is of rare value, having been prepared by two eminent scholars, and covering the earliest period of human history and more or less involving all the initial questions that pertain to biblical criticism. Dr. Terry's introduction to the Pentateuch is a masterly discussion of the great subject, including a consideration of the traditional views of the books and the results of the latest historical investigations, with a conclusive affirmative argument in favor of the Mosaic authorship of the whole

collection. Dr. Newhall largely shares in the comments proper on the text of Genesis and Exodus. As a whole, especially for popular use, the volume is the most satisfactory now before the public, since it evades none of the usual difficulties of the narrative and yet is not burdened with exhaustive attempts to settle what presumably, in the light of science and history, must remain forever as unsettled problems. Scholars will read with new interest the interpretation of the first twelve chapters of Genesis, and may not except to the facts as given, or to the conclusions as stated. It is agreed that this is the most difficult portion of the Scriptures to understand correctly, whether it be considered as history, or the source of theology, or a poetic representation of events that occurred in the beginning of time; and the commentator who, without dogmatism and as if supernaturally guided in his studies, approximates a reasonably harmonious interpretation of the whole may be regarded as having succeeded beyond the general expectation. Such a success has been attained by the writers of this volume. As the scholarly reader also studies the results of their labor respecting the twentieth chapter of Exodus he will see that they have not failed to discern the spirit and majesty of law and its relation to the moral progress of the race. In short, every chapter is a witness of scholarly research, prayerful inquiry, and the play of the historical and religious spirit in beautiful combination for the ascertainment of the meaning of the records of the man Moses. It is also fitting to remark that the work is neither rationalistic, on the one hand, nor Calvinistic, on the other; but it is an unbiased exposition, free from theologic prepossession, of the oracles of history, without which we should know little of the Mosaic period and nothing whatever of the prehistoric eons of the creative week. The merits of the volume are a guarantee of a wide circulation.

The Book of Isaiah. By Rev. GEORGE ADAM SMITH, M.A. In two volumes. Vol. I. Isaiah i–xxxix. 8vo, pp. 456. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

The author develops the Book of Isaiah, not according to the canonical arrangement of its chapters, but according to the chronological order of the prophecies, so far as he was able to determine that order. This method enables him to trace the progress of the composition of the book and to interpret its meaning in harmony with the events to which Isaiah must have referred. While the author closely follows the text he is quite free in interpretation, perhaps drawing inferences not always so clear to other minds as to his own; but on the whole he represents the original purpose of Isaiah without compromise and without circumlocution. He is elaborate, but not prolix; careful in exegesis, but neither slavish nor mechanical in his work; and rich in suggestion as well as devout in spirit. As this volume deals with but thirty-nine chapters, another volume will soon appear discussing the remaining chapters; so that a conclusive statement as to the value of the author's work cannot be made until the second volume shall be in hand. In the first volume the author does not discuss the question of a double authorship of the Book of Isaiah.

The Moral System and the Atonement. By Rev. Samuel Davies Cochran, D.D. 8vo, pp. 546. Oberlin, Ohio: Edward J. Goodrich. Price, cloth, $3 50.

A theological defense of the atonement, both as an historic fact and a continuous influence in human development, working out, because of certain observed conditions on the part of the human family, the final redemption of the majority of mankind, is not altogether an unnecessary work in these times of indifference to the fundamental doctrines of religion. An exposition of a mere theory of atonement is not desirable; but the presentation of the doctrine in its scriptural character and relations, enforced by a certain historic authority that the doctrine has gained, notwithstanding that numerous and perplexing misinterpretations have been substituted for the simple teachings of the sacred writers, will relieve the subject of the *odium theologicum*, and fix the mind of the student upon the stupendous event or method, of redemption in Jesus Christ. Finding certain theories in his way, because they are more or less accepted in many quarters, the author devotes considerable space to the elucidation of their unfitness as explanations of the doctrine, especially the moral and governmental theories, and then elaborates what he conceives to be the true scriptural view of the subject. In this discussion he does not turn theorist himself, but is an expositor of the law, the divine government, and its function, and the terms employed, both in the Old and New Testaments, to represent the actual intent of the sacrificial system as portrayed in both, and which found its majestic and triumphant consummation in the person of our Lord. Ostracizing theories in general, however, he proceeds at some disadvantage, for, imperfect as they are as interpretations of the great doctrine, there is not one, even the untenable moral theory of Bushnell, that is not suggestive of a phase of truth and is not necessary to a clear conception of the whole. It is, therefore, questionable if he has pursued the best method for the vindication of the scriptural fact or doctrine of atonement, to which all theorists as well as himself subscribe.

Unlike theological expositions, this is unsectarian in general drift and bearing, though the author is a Congregational minister and might be supposed to harbor special theological prepossessions. He is an independent thinker, rich in his scholarship, and is not the exponent of any school of thought, except as he advances in his work, studying the truth in its compass and as a revelation, he unconsciously adds to the Arminian safeguards and guarantees of the doctrine in question. A Calvinist by inheritance, he is to some extent an Arminian by intellectual necessity and as the result of a free and warm communion with the truth. When he must grapple with "election" (pp. 189–218), he diverges from the New England school of Calvinists and marches toward the Arminian conception of that theological dogma. It occurs to us that logic triumphed over inherited faith, and the result is a strong and sensible putting of the doctrine on which, if on any doctrine at all, the final agreement of Christians may be expected.

Some of his positions are open to challenge, and he will have something to do to maintain them. We cannot surrender on his *ipse dixit*, though

it is entitled to more than ordinary respect. Butler's distinction between natural and moral government, or readily acquiesce in the doctrine of substitutional suffering, though we do accept the doctrine of a *substitutional suffering*, or yield to not a few other points which, stated incidentally, are yet of primary significance. On the other hand, we quite agree with him when he says that no probation after death is possible to those who die in sin; that God's government is not merely paternal, but is positively moral in its relation to intelligences; that there is a difference between natural and retributive consequences of obedience and disobedience; and that the exclusive purpose of the atonement was, not to show God's abhorrence of sin, but to establish conditional relations of an eternal fellowship between God and man. The work embodies the results of years of labor and inquiry, pursued by the author with confidence in the truth, and is commended to the attention of all who would study the doctrine from another and higher view-point.

System of Christian Ethics. By Dr. I. A. DORNER, Oberconsistorialrath and Professor of Theology, Berlin. Edited by Dr. A. DORNER. Translated by Professor C. M. MEAD, D.D., formerly Professor of Hebrew in Andover Theological Seminary, and Rev. R. T. CUNNINGHAM, M.A. 8vo, pp. 616. New York: Scribner & Welford. Price, cloth, $3.

Because the present is an ethical period of inquiry, it is fitting that Professor Dorner's invaluable work be re-read, and theories respecting human conduct be modified in accordance with the Gospel standards so ably expounded and defended by this German author. An exacting student, endowed with rare intellectual gifts, ever seeking to know the truth, he devoted his energies and abilities to the elucidation of the principles of the Gospel, especially in their bearing upon the theanthropic Christ and the doctrine of justifying faith. Dissatisfied with the empirical and utilitarian theories of morality, which are essentially materialistic, and therefore antagonistic of supernatural morality, he gave himself to diligent study of the Scriptures, that he might set forth the true ethical ground of life, and also the goal of the moral system, as intended by its divine Founder and Teacher. In this search he employs *a priori* and intuitional methods, tracing the notion of morality to its divine source and then finding its expression in objective law, to which all men so soon as they apprehend it are amenable. He emphasizes moral order in the universe as the end toward which all things are working and to which all teachings point. The fact of law and the authority of law are urged against all theories of life based upon eudemonism, utilitarianism, and every other phase of empiricism, as recognized in philosophy. But the learned professor does not stop with the destruction of empirical ethics, but goes on to show the imperfection of law, the instrument by which he routed the materialists, as the sufficient ground of ethical action, claiming that the principle of love, illustrated throughout his career by the Saviour, precedes every other principle and supersedes every other notion or ground of morality. This is the acme of ethics taught in the Gospel, and is in spirit and form an

advance over all systems of ethics that science, philosophy, and other religions have propounded for the government of man in his relations to the race. In order that the principle, as he formulates it, may seem practical and available he applies it to society, the individual, the family, the nation, and to various temporal conditions, showing that it is neither fictitious nor Utopian, but adapted to progress, and if obeyed will contribute more to the advancement of mankind than any other single principle, or any institution of religion. The work is fundamental; the translation, though not exact at all times, is approximately perfect; and the teaching is elevating, wholesome, and full of comfort.

The Biblical Illustrator; or, Anecdotes, Similes, Emblems, Illustrations, Expository, Scientific, Geographical, Historical, and Homiletic, Gathered from a Wide Range of Home and Foreign Literature, on the Verses of the Bible. By Rev. JOSEPH S. EXELL, M.A. Vol. II, St. Mark. 8vo, pp. 742. New York: Anson D. F. Randolph & Co. Price, cloth, $2.

The author has undertaken the Herculean task of illustrating the books of the Bible, not by engravings of any kind, but by homiletical and scientific comments on each verse, the comments being in part original, but on the whole drawn from various eminent scholars both in Europe and America. The plan is without limit: hence, a large volume may be expected on each book. The second volume is a monument of labor, exegetical in a general way, but historical, geographical, anecdotal, and homiletical in almost every chapter. The list of auxiliary writers is too long to report; but it includes H. W. Beecher, Lyman Abbott, H. M. Luckock, R. Parkinson, A. Maclaren, F. W. Robertson, C. M. Southgate, G. Brooks, C. J. Vaughan, A. Bibby, J. Morison, C. H. Spurgeon, A. Barnes, Francis Jacox, Dr. Talmage, Canon Liddon, S. Clarke, and Henry Varley. Enriched from these sources, so large a volume has been produced that few will take the time to read it from cover to cover; but its classification and sermon-like treatment of the verses will enable one in search of the latest interpretations to find, perhaps, exactly what is desired. This, if any, is the criticism to be made upon it: that it is overweighty in material, and with its divisions and subdivisions too much like Matthew Henry's Commentary to attract the rapid worker or the diligent reader. The treatment of "The Sigh of Jesus" (pp. 296–300) is suggestive of this exuberance of style and matter. *St. Mark*, however, is a valuable treasure, and should be placed on one's list of reference books.

Analysis of Sacred Chronology; with the Elements of Chronology, and the Numbers of the Hebrew Text Vindicated. By S. BLISS. Revised, with Notes. Together with *The Peopling of the Earth; or, Historical Notes on the Tenth Chapter of Genesis.* By ALONZO T. JONES. 16mo, pp. 298. Price, cloth, $1. Oakland, Cal.: Pacific Press Publishing House.

While Mr. Bliss has consulted the works of Prideaux, Jackson, Usher, Blair, the Duke of Manchester, and others, and is deeply indebted to Dr. Hales for suggestions, he has patiently studied and carefully traced the Hebrew chronology, with all the accessory light from pagan history, furnishing a reliable chronological chain from the Creation to New Testament

times. Every Bible scholar has felt the need of a revised scheme of dates and events, as given in the Old Testament, especially from Adam to Abraham, "the great disputed field in chronology;" and this monograph, if not complete in every respect, is more satisfactory than many diffusive works on the same subject. Mr. Jones's recital of the original distribution of the inhabitants of the earth is borrowed from Lenormant, Gibbon, Anthon, Grote, Josephus, Herodotus, Rawlinson, Kitto, Labberton, and contains nothing new. Condensed into brief space, it is interesting; but, lacking originality, it adds nothing to an intelligent reader's resources.

Christ in the Bible. By Rev. A. B. SIMPSON, Pastor of the Gospel Tabernacle, New York. Vol. I. Genesis and Exodus. 8vo, pp. 394. New York: Word, Work, and World Publishing Company. Price, cloth, $2 per vol.

The Old Testament is symptomatic, directly or typically, of the leading truths of the New Testament. Not every reader or student, however, is able alone and unguided to pick his way through the pentateuchal wilderness, or along the highway of the prophets to the Beulah-land of Christ and the apostles. Nevertheless, the path, though hidden from common view and circuitous enough to bewilder the expert traveler, may be found, and will lead ultimately into the larger spaces of the new dispensation. The author of this work is especially felicitous in discovering hints of the redemptive plan in the various dispensations of the old *régime*, and this without straining a figure beyond warrant, or reading into the Pentateuch what evidently was not originally intended to be there. He finds less of Gospel foreshadowings in Genesis than in Exodus, though Genesis lays the foundation for redemption in the fall of man, while Exodus typifies his deliverance. The main thought of the book is steadily followed, and is rich in its tracings, developments, combinations, and applications. Its homiletical portions and the historical and geographical supplements are of minor value, and not essential to the direct purpose in the light of which the Old Testament seems almost like a new book.

Future Probation Examined. By WILLIAM DELOSS LOVE, Pastor at South Hadley, Mass. 12mo, pp. 322. New York: Funk & Wagnalls. Price, cloth, $1 50.

Dr. Love has rendered a needed service to the Christian ministry by compiling, in brief form, the opinions of many writers, some of whom preceded and others succeeded, by centuries of time, the days of Christ, concerning the new dogma of future probation. He quotes from the Targums, Josephus, Clement of Rome, Ignatius, Tertullian, Origen, Lactantius, and also from the Scriptures, without which human opinion is valueless, to show that punishment, as taught by the Scriptures, was considered eternal, and that no other view obtained in those days except in isolated cases, and then such view was held as a speculation and not as a truth. Origen, as all know, was on both sides, and should be ruled out of the discussion. The weight of testimony, commencing three hundred years before Christ and coming down to our day, is against the heretical notion of another probation. The author deals valiantly with the heathen ques-

tion, showing the possibility of the salvation of the unevangelized heathen, and establishing his conclusion on the Scriptures. He annihilates the doctrines of annihilation, soul-sleeping, and prayer for the dead, and confirms the orthodox doctrine of one probation by arguments, quotations, and scriptural teaching with such force that the reader of the book will not be tempted to plow with the new theology.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., London. Volume IX, O. T. Series. 1 Chronicles x–2 Chronicles xx. 8vo. pp. 364. New York: Funk & Wagnalls, 18 and 20 Astor Place. Price, cloth, $1 50.

Like its companions, this volume is rather homiletical than exegetical, and, therefore, refreshing, spiritually nutritious, and intellectually suggestive. Dr. Parker is not a critical expositor; he rarely indulges in close investigation of textual harmonies and difficulties, but is transparent in his appreciation of the evident and inner beauty of the Scripture under consideration. He has not the assumption, solidity, and scholarship of a commentator, but the imagination, perception, and inferential spirit of a holy preacher. Without employing the canons of the mystics, he is a first-class allegorizer; sometimes reading explanations, suppositions, and theories into the sacred word that are not there *ab initio*, and sometimes extracting honey from deeply hidden cells that other explorers have not found. These tendencies are quite manifest in his treatment of "Divine Interposition," and "Whose is the Battle?" and usually operative in his studies of Old Testament history. When completed the author will have furnished many volumes of rare excellence, some of them phenomenal for the hermeneutical richness of their contents, and others healthfully inspiring for the Christian reader.

Probation and Punishment. A Rational and Scriptural Exposition of the Doctrine of the Future Punishment of the Wicked, as Held by the Great Body of Christian Believers of all Ages, with Special Reference to the Unscriptural Doctrine of a Second Probation. By Rev. S. M. VERNON, D.D., Author of *Amusements in the Light of Reason; History and Revelation*, etc. 12mo, pp. 300. Philadelphia: J. B. Lippincott Company.

Controversial from the opening, the book addresses itself to the orthodox sense of Christendom touching the fate of the incorrigible, and is a powerful antidote for the poison of second probationism that threatens the peace of the Church. Regarding hell as the offspring of the love of God and the government of God, the author proceeds along scriptural lines to show its nature and extent, concluding finally upon its endless duration by arguments that have not been answered. In the handling of the Scripture passages used in defense of the new heresy of probation after death he is resolute, scholarly, and conclusive. His positions are the expression not only of conviction, which in matters of doctrine is not a sufficient test of their truthfulness, but also of profound insight of the scriptural sense, and of almost easy and incontrovertible argument from it. Firm and decisive, he is not a partisan; eager to announce the truth, he does not resort to strategy or finesse in supporting it; studying Canon

Farrar as the apostle of the late dogma, he examines his suggestions with a juridical and unprejudiced mind, and gives as a result an answer to the delusion that may well be held as standard if not final. Troubled or untroubled minds on this phase of eschatology will find in this book, if not a comforting view of the future, at least a settlement of one of its tremendous problems.

Paul's Ideal Church and People. A Popular Commentary with a Series of Forty Sermonettes on the First Epistle to Timothy. By ALFRED ROWLAND, LL.B., B.A., London University. 12mo, pp. 304. New York: E. B. Treat. Price, cloth, $1 50.

In general form this book is a commentary on the First Epistle to Timothy; more particularly, it is a homiletical treatment of, or a collection of sermons on, the epistle; more closely examined, it aims to elucidate, both exegetically and homiletically, the great apostle's idea of the Church, and the character and status of its membership. Addressed to Timothy to meet recurrent difficulties in church affairs, the epistle contains principles of permanent value and of universal application. Respecting the organization and government of the Church, Paul prescribed a simple form, with few officers and an elastic constitution, that might be contracted, or enlarged, and certainly modified, as conditions, or civilizations, or countries, might require. With this interpretation of the author we fully agree, and find the book in other respects, though not specially profound, a treasure of spiritual and helpful instruction.

Medium Theory of the Atonement; and Review of Dr. Burney's Soteriology. By Rev. G. H. SHELDRAKE. 12mo, pp. 403. Nashville: Cumberland Presbyterian Publishing House. Price, cloth, $1 50.

We frankly confess that we are weary of *theories* respecting the atonement, or any of the great truths of the Scriptures. Theorists are every-where assailing well-established conclusions, or constructing original opinions different from those held by others, seemingly to acquire notoriety rather than to advance the cause of truth. Theology is too much a theory. It ought to be reduced to a scientific statement approaching accuracy, and then defended on the strongest philosophical grounds. To be sure, some of the truths of revelation are mysteries, to be solved, if at all, only slowly and by gradations in interpretation; but such solutions should be heralded as not final, but tentative, and should be advanced rather with hesitation than supreme confidence in their integrity and stability. The theorist, however, is always sure that he is right, and treats all opposing or differing views as Samuel treated Agag. That the Calvinian soteriological system is obnoxious to the Arminian school of thinkers, and that the Arminian notion is unacceptable to the disciples of the Genevan teacher, is the natural result of the antagonistic stand-points the two parties occupy; but though both systems are vulnerable in culture and imperfect in statement, it does not follow that a theory that combines the best elements of both is any truer than, or as true as, either system with which it differs in name and content. This book is of the nature of a compromise; and

while it absorbs more Arminian than Calvinian elements it does not solve the mystery of atonement or make clearer any teaching concerning it. A theory of atonement is not wanted, and so far as this book is a theory it is valueless. Considered from another view-point, it is worthy of examination. In emphasizing the necessity of an atonement it is clear and strong; in reviewing the theories of atonement it is accurate and informing; in discussing the nature of atonement it is courageous and plausible; and in style it is transparent and progressive. In theology, however, it is too Laodicean to command favor; it may excite curiosity, but it will not satisfy reason; it may lead out of the wilderness, but it cannot lead into Canaan. Up to date there is no work on the subject of atonement equal to Dr. John Miley's, to which our readers are respectfully referred.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

First and Fundamental Truths. Being a Treatise on Metaphysics. By JAMES McCOSH, D.D., LL.D., L.M.D., Ex-President of Princeton College, Author of *Method of Divine Government, Laws of Discursive Thought, Psychology of the Cognitive Powers, Realistic Philosophy*, etc. 12mo, pp. 360. New York: Charles Scribner's Sons. Price, cloth, $2.

Of the imported philosophers in America, Dr. McCosh easily occupies the first rank, and, nationality aside, he is one of the greatest of living metaphysicians, and, with few exceptions, as safe to follow in his inductions and teachings as any who ever wrestled with realism, idealism, or first principles. That he spiritually apprehends truth, or studies man, the universe, and God from the view-point of Christian intelligence, adds immensely to the conclusions he reaches in these departments of investigation, for a purely metaphysical conception of things and truths must be inferior to that conception based upon a spiritual interpretation of what exists or of what underlies existence. Not that the venerable professor is in bondage to a specific creed that directs him in observation or study; but that a sanctified mind is more far-reaching in its range, and by its sympathy with everlasting truth more likely to discover it and give it fitting portraiture, than the mind under materialistic impulse, or swayed by a skeptical influence that it constantly recognizes and approves. In this, the last volume from his pen, Dr. McCosh seeks to determine and then arrange and classify first and fundamental truths into a science—a task that others have in part accomplished but which is so much better performed in this book that it must supplant all others as a guide in preliminary study. In carrying out his own plan he often comes into collision with the notions of other philosophers, as Locke's theory of innate ideas, Kant's criticism of intuition, and Mill's definition of mind and matter; but whatever he discusses, whether primitive cognitions, primitive beliefs, primitive judgments, gnosiology, ontology, or the metaphysics of the sciences, he is independent in thought, original in formal statement, transparent in meaning, forcible in diction, and apparently conclusive of the issue involved. He is an inductionist, so rigidly attached to this method of

reasoning that he is narrow where he might be broad, and at times fails to include all the factors of the problem he is discussing. This is clearly manifest in his treatment of native beliefs. The scholarly reader will also lament the brevity of the discussions pertaining to those "principles" that are fundamental to philosophy, though they are given in outline and reduced to the lowest terms of expression. Waving all exceptions of a general nature, the book answers its purpose and deserves the dignified consideration of all who are in search of a resting-place for the mind, or a Mount Ararat whence to begin a survey of the metaphysical world that lies around him.

The Physiology of the Soul. By J. H. Wythe, M.D., D.D., LL.D., Professor of Histology and Microscopy in Cooper Medical College, San Francisco. 12mo, pp. 332. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

The title must not frighten the timid or conservative reader, for it means only a scientific discussion of the problem of life, or what is involved in consciousness and its development in connection with the physical organism. Dr. Wythe recognizes the dualism of matter and spirit, assigning to each separate and independent properties and functions, and insists that a true philosophy is impossible on any other basis. In the course of his argument he disposes of the monistic theory of Häckel, the hylogoism of Tyndall, the "organization" theory of Huxley, the cosmoplastic and other theories of materialists, and advances his own view of a psyche in each organism, with abundance of facts and illustrations and cogency of logical statement. He deals with automatism and freedom, heredity and trichotomy, in their relation to science and theology, with evident acquaintance of their meaning and with a bearing on the conclusion he desires to establish. In respect to the resources necessary to his task he is not wanting in any particular; in respect to the aim of his book it is lofty, opportune, and quite fitting to present emergencies; in respect to the arguments employed they are coherent and satisfactory, whether they relate to destructive scientific errors or to the maintenance of his own special physiology; and in respect to the utility of his theory, only those who differ with him will be found to question it. Some objections will be raised to some of his positions, as that life is not an entity, and that the soul is not life but the cause of life. But the main positions are impregnable, and his "doctrine of psyche" is a solvent of many difficulties and furnishes a pleasing ground for belief in immortality. We regret that the author did not devote more space to the elucidation of the sphinx of theology—the resurrection of the dead; but, taken as a whole, the book is strong in argument, helpful in influence, and satisfactory in its exegesis of the problem of the soul.

LANGUAGE AND EDUCATION.

A Grammar of the Hebrew Language. By WILLIAM HENRY GREEN, Professor in the Theological Seminary at Princeton, N. J. New Edition. Carefully Revised Throughout, and the Syntax Greatly Enlarged. 8vo, pp. 418. New York: John Wiley & Sons. Price, cloth, $3.

For nearly thirty years Professor Green's Grammar has been in use, both in the theological school and the private study of the scholar, subjected to every possible test that could be applied to it, and has been improved from time to time by corrections and additions, so that it is as nearly perfect as such a work may be expected to become, and may therefore be regarded as the standard grammar of the Hebrew language. In quotations from the Old Testament the author has followed the text of Baer, and has frequently consulted him as to rules for the employment of Methegh and the poetic accents. He has also informed himself as to the latest results of philologic and exegetical researches, and conformed to them whenever it was necessary. In all respects, whether in the treatment of orthographic symbols, in which he is very careful to point out the mutations of vowels and consonants, or in the still larger discussion of etymology, in which the perfect and imperfect verbs are reported with great clearness and faultless accuracy, or in the elaboration of the department of syntax, which for the most part has been re-written, he is strikingly forcible in statement, transparent in definition, and complete in information respecting all questions except those concerning which neither the language itself, nor history, nor authorities afford any special or prospective solution. While the chief value of the work is its grammatical character, it also so acquaints the student with the language from the time it became a providential instrument of revelation until its degeneracy during the Babylonish captivity, and the various changes wrought in it since its decline, that it is an excellent history of Hebrew, being worth more in this respect than any historical *résumé* of the language we have seen. As illustrations of this feature, it is related that the original sounds of many of the consonants are unknown; that the forms of the characters now in use are not the original forms; that the order of the letters in the alphabet is purely arbitrary; that the original significance of the letters is doubtful or obscure; that in Hebrew writing and printing words are never separated from each other; that the Masoretic, or vowel, points are an invention necessary to aid in speaking and reading the language; that it has a triliteral, while other languages have usually a monosyllabic, basis; and that grave doubt exists as to the integrity of the suffixes, the paradigms of verbs, and the rules of syntax. In short, the historical features of the grammar show the language to be loosely put together, modified in its structure by successive etymologists, and uncertain in nearly every thing that pertains to elementary principles and teachings. A great relief from the ambiguities and uncertainties of the language is found in its paucity of words, forms, and rules, and general simplicity and transparency of structure. We commend Professor Green's Grammar, without reserve or qualification, as the best extant; and so

helpful in its instructions that the student of Hebrew who undertakes to pilot his way without it through its mysteries will probably fail of reaching the goal of wisdom and knowledge.

Our English. By ADAMS SHERMAN HILL, Boylston Professor of Rhetoric and Oratory in Harvard University. 12mo, pp. 245. New York: Harper & Brothers. Price, cloth, $1.

This is a collection of papers recently published in several magazines, but so valuable as to deserve the permanent form of a book. Not a paper, however, bears the marks of a scholar, though every one is the product of thought, investigation, and of deep interest in the spread of a strong and correct English among those who use it. The author considers English in schools, colleges, newspapers, novels, the pulpit, and in ordinary speech, insisting upon purity of diction, strength of expression, and appropriateness in language on all subjects, at all times, and in all places. This is not a book on English grammar, or English rhetoric, or the philosophy of the English language, but a plain defense of good English by all classes of English-speaking people.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Correspondence of John Lothrop Motley, D.C.L., Author of The History of the United Netherlands, The Life and Death of John of Barneveld, The Rise of the Dutch Republic, etc. Edited by GEORGE WILLIAM CURTIS. With portrait. In two volumes. Vol. I.: 8vo, pp. 395. Vol. II.: 8vo, pp. 423. New York: Harper & Brothers.

Mr. Motley is known to the world as the distinguished historian and the honorable diplomat; but he comes forth in these posthumous volumes under the magical editorship of Mr. Curtis as a charming letter-writer, with domestic tastes and romances in full play, and as possessed of reserved characteristics seldom observed in his public and official life. In this biographical aspect the real man in his gentleness, affection, love of order, sympathy with home-scenes, and those natural traits that transfigure him in the eyes of his children and parents, appears; and thus studied he grows in general appreciation because he enlarges in his own character. The task the editor undertook was delicate and, therefore, difficult; for he had to sift the correspondence of years, retaining for publication only those letters that, tender, simple, and reflective of the inward life of his subject, did not trespass upon courtesy, or break the deathless seal of privacy that belongs to all. At the same time he had to select those letters that would evoke interest in the reading, and should be rescued from oblivion because of their intrinsic value. If he carried discretion too far, it was in the omission of letters that bore upon public affairs and public men, for Mr. Motley was a public man himself, and in a position to write with some intelligence concerning them; but it is possible that in letters never intended for publication he exhibited the passions and prejudices not uncommon to men in high places, especially as he had tasted the

bitter fruit of disappointment, and was somewhat intense in his opinions and expressions. We also regret that a brief biographical notice does not precede the correspondence, as a part of it cannot be understood without some knowledge of the career of Mr. Motley, and to refer the reader to the memoir of Mr. Holmes is not completely satisfactory. Nevertheless, we are bound to state that Mr. Curtis has displayed extra genius as an editor in the collection and preparation of this correspondence for publication, and deserves the thanks of the lovers of literature for performing the task so efficiently and gracefully. The first volume is devoted to letters written in the school period of Mr. Motley's life, both in this country and Germany; letters of travel from Austria, France, Italy, and Russia; letters relating to his work on his histories; letters that depict London society and the crises in America. More than one half of the second volume contains letters written from Vienna during our Civil War, relating to his experiences as minister to the court of St. James. Letters written after his retirement from ministerial life, addressed to many distinguished persons of culture, are both pathetic in their undertone and beautiful in sentiment, showing the man in his profoundest points of excellence and dignity. Not every eminent man is a success as a correspondent. Mr. Motley is on a level with the best, and excels the majority of those who invoke the pen to express themselves in epistles to others.

Ancient Rome in the Light of Recent Discoveries. By RODOLFO LANCIANI, LL.D. (Harv.), F.R.A.S., Professor in the University of Rome, etc. With one hundred illustrations. 8vo, pp. xxix, 329. Boston: Houghton, Mifflin & Co. Price, cloth, $6.

Professor Lanciani's work, as a scientist, was of that specific sort that combined details with generalizations, and in its results it is invaluable to those interested in the least degree in the general subject of Roman antiquities. Whether his book be regarded as a history of ancient Rome in the light of its archæology, or as a contribution to archæology in the light of the history of Rome, it is of vast importance to scientists, historians, and lovers of ancient phenomena. It is evident that as an excavator of the hills of the old city, and a profound student of his discoveries, he was patient and enthusiastic, and was eminently successful in linking together the archæological evidences of the early history of the city on the Tiber. Nor has he failed to recognize and appropriate the results of other laborers in the same field, and, putting together all the discoveries made in the last twenty years in and around the city of Rome, he has furnished a treasury of facts that cannot but be conclusively illustrative of many enigmatical problems in the prehistoric and traditional eras of the Roman people, as well as confirmatory of events in the historic periods. The statistics of discoveries since 1872 of amphoræ, terra cotta lamps, and works of art, marble sarcophagi, bas-reliefs, busts and heads, pictures in polychrome mosaic, and coins of gold, silver, and bronze, are simply enormous; and when it is remembered that this vast art collection includes some of the masterpieces of the artists, it is not difficult to

see that their historical value is very much enhanced, and that nearly every object found is a testimony of the truth of history as known, or a revelation of history until now unknown. It is impossible in a page to specify the results of these recent investigations, but we may say that they throw light upon prehistoric events, the sanitary condition, the public places of resort, the palace of the Cæsars, the house of the vestals, the public libraries of both the ancient and mediæval city, the police and fire department, the Tiber and the Claudian harbor, and the social and religious condition of the people both during the Empire and the Republic. Of the destruction of ancient ruins and monuments, especially in the *Renaissance*, and of the difficulties and embarrassments in the prosecution of excavation, the professor is startling in his statements, but they are necessary to an understanding of both archæology and history. Of all books issued within a score of years concerning Rome this is the most complete and the most valuable, because it is in a new field, and as reliable as the facts will warrant.

The American Commonwealth. By JAMES BRYCE, Author of *The Holy Roman Empire*, M. P. for Aberdeen. In two volumes. Vol. I.: The National Government, the State Governments, the Party System. Crown 8vo, pp. 750. Vol. II.: The Party System, Public Opinion, Illustrations and Reflections, Social Institutions. Crown 8vo, pp. 743. London and New York: Macmillan & Co. Price, cloth, $3 per vol.

More than fifty years ago De Tocqueville produced a profound sensation in the literary world by the publication of a work on *Democracy in America*, in which with singular aptness and brilliancy he discussed our governmental form in both its advantageous and disadvantageous aspects. Again a foreigner undertakes a similar task, varying from it so far as to include a portrayal of our whole political system in its theory and practice, as exhibited in the National, State, and Municipal governments, and also a representation of the ideas, temper, and habits of the sovereign people. Professor Bryce entered upon his task chiefly with the view of enlightening England and the Continent in respect to the political civilization of the New World, since misapprehension, if not absolute ignorance, prevails concerning the design, motive power, and future probabilities of the experimental republic. The American citizen, however, will read this work with even greater curiosity and interest than will the foreigner, in order to learn what impression our institutions have made upon an observing and judicial mind, to see the defects of our political machinery, to discover the dangers to constitutional government, and to be able to forecast the grounds of its perpetuity and permanent influence in the world's progress and its relation to the world's destiny. These points are clearly brought in view in the plain but animated description of our various types of government, and may be inferred from the philosophical discussion of the essentials of a true civilization. We are not surprised that, while eloquently acknowledging the merits of the federal system, he heroically, but with a spirit of fairness, criticises its manifest faults; and that European systems are sharply contrasted with the American system, since it is

his object to reveal the latter in its strength and weakness to his foreign readers. He makes much of the influence of public opinion in our public life, seeing in it both an auxiliary in our progress and a danger to right development; and, as we believe, he magnifies the party spirit entirely beyond its actual proportions, though it must be confessed that party agency is an organic factor in republican history. He writes of American affairs as one familiar with them, and yet in a non-partisan way, apparently aiming at accuracy of detail and intelligible statement of the facts as they came under his observation or within the range of his inquiry. He does not write at second-hand, but, having visited the country and put himself in communication with responsible and well-informed citizens, he offers the public a work not entirely exempt from errors as to facts and principles, but sufficiently correct to be trustworthy, and which must be accepted as a most careful and justly philosophical exposition of the American spirit and purpose. We must express regret that, elaborating with evident enthusiasm the political system as a whole, he devotes but thirty pages to the churches and the clergy, or the influence of Christianity in the republic. The religious factor is pre-eminent in our history, and, being unusually aggressive at the present time, it deserved a hundred pages in a standard work on our commonwealth. Waiving objections, however, we must pronounce the work as remarkable for its general integrity, and deserving of recognition by the American people, who, believing in the future of their country, are prepared to estimate both eulogy and criticism upon the same at their proper value.

A History of Methodism. Comprising a View of the Rise of this Revival of Spiritual Religion in the First Half of the Eighteenth Century and of the Principal Agents by whom it was Promoted in Europe and America; with Some Account of the Doctrine and Polity of Episcopal Methodism in the United States, and the Means and Manner of its Extension down to A. D. 1884. By HOLLAND N. MCTYEIRE, D.D., one of the Bishops of the Methodist Episcopal Church, South. 8vo, pp. 692. Nashville: J. D. Barbee. Price, cloth, $2.

Methodism is such a world-wide subject that it deserves to be treated from time to time by different writers of a differing national sense, and of observations, predilections, and experiences quite unlike those who have preceded them. Rev. Luke Tyerman advertised Methodism in England; Dr. Abel Stevens gave it character as an historic movement to all English-reading people; but Bishop McTyeire, believing that no writer has interpreted the movement from a southern point of view, undertakes here, in addition to presenting its common historical features, to represent its spirit, purpose, and achievements in a manner peculiar to one reared under our Southern civilization. He disavows in the beginning that he is writing a history of Southern Methodism, and claims that he is only elaborating the characteristics of Methodism from his Southern tendency. The distinction is vivid, and the book is proof of a steady adherence to it. As might be expected, the author consults his predecessors and avails himself of documents of all kinds. Conference minutes, magazines, reviews, letters, pamphlets, books, every thing that would aid him in the

narration of the religious movement from the Wesley family until 1884. To old Methodists this portion is old; but its style is captivating, and to many of the present generation perhaps the record will be new, and therefore of great value. Closely following the historian, we have found it difficult for nearly three hundred pages to discover the Southern spirit by which he professes to be governed; but, as historical truth *does* know the points of the compass, he quietly and gradually exhibits that spirit in the movements of Methodism from Jesse Lee's entrance into New England to the centenary celebration in Baltimore four years ago. He magnifies the labors of the Southern preachers in extending Methodism in the difficult regions of the country, and credits them with great efficiency in establishing missions among the slaves in the South, and also among the Indians. This representation, however, is not in extravagant terms, but is written with historic candor, whether correct or not. It is when he comes to consider the influence of abolitionism in the Church that he is a loyal Southerner, and yet he writes with a becoming reserve, seemingly anxious to record only the facts as he understands them. The struggle of 1844 he considers the outgrowth of the abolitionism which, failing in the Church, was successful among the people, and compelled the separation of Methodism, and finally led to the attempt at the disunion of the States. The Bishop firmly holds to the view that a "plan of separation" was agreed to by both sections of Methodism, and that the Supreme Court declared it valid and enforced it. To the Northern view there is some truth and some fiction in this representation, but it may pass, as it will do little harm. He speaks of the last fifteen years as the "era of fraternity," recounting the Cape May Commission, the Ecumenical Conference, and the great celebration at Baltimore. On the whole, the book excites no belligerent, but rather a fraternal, feeling, and as it exhibits Methodism as a great national force, and as the most evangelical and aggressive religious movement of the present century, it will exert a wholesome influence upon the people of the South, and will hasten the adjustment of the differences between the two Methodisms.

The Life of John Price Durbin, D.D., LL.D. With an Analysis of his Homiletic Skill and Sacred Oratory. By JOHN A. ROCHE, M.D., D.D. With an Introduction by RANDOLPH S. FOSTER, D.D., LL.D., Bishop of the Methodist Episcopal Church. 12mo, pp. 369. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 50.

Dr. Durbin was the architect of his own fame. By a life of patient industry from youth to age; by persistence in acquiring knowledge, only equaled by the skill with which he used it; by effective service in every position to which the Church called him, and by a holy consecration of all his powers to a definite end, he reared a monument that speaks for itself, and such as will outlast the marble temple of a Christopher Wren, or the granite column of a fame-seeking and selfish Napoleon. He needs no monument other than that he himself erected; he needs no embalmment, even in a biography, in order to live in the hearts of the generations to come. It is because of his independence of the need of commemoration

that a record of his character and services is a necessity, that others may learn of the secrets of his greatness and the sources of his enduring success. Not for his sake, but for ours, is the biography of so eminent a man a treasure to the Church, and its writer a benefactor. He was one of the few men, as Bishop Foster intimates in the Introduction, who could stand the strain of a biographical exposure, and who therefore should be described just as he was, and in explicit terms as to his character, work, usefulness, and influence. Dr. Roche, peculiarly gifted for the task, was stimulated to prepare this record by the request of several Conferences and the urgent appeals of friends who knew his intimacy with Dr. Durbin and his eminent fitness as a biographer. It is not enough to say that the author has produced a remarkable book, or that he has faithfully portrayed the career of one of the most remarkable men of the century; for, while both statements are true, he has gone beyond the ordinary range of the biographer in analyzing the character of his hero, and pointing out the chief elements of power in his subject. Unlike books of its class, this is historical, psychological, homiletical, and philosophical; its contents are knit together in a logical manner and woven into a close and beautiful revelation of a standard life. With the character thus revealed blends the spirit of the author, warm with affection, and devout and sympathetic in every utterance, whether descriptive or philosophical. The details of his childhood and youth, with their struggles; the vicissitudes of his early ministry, with the accompanying trials; his influence as a professor in two colleges; his constant advancement until he reached editorship, a college presidency, and the Missionary Secretaryship, in which he fulfilled the great expectations of the Church, are given with a fullness that is satisfactory and in a style that falls little below that of Boswell, and occasionally reminds the reader of the excellence of Motley. But it is when he is depicted as the orator that Dr. Durbin appears in his greatness as a man and the author appears to the best advantage as a writer and thinker. He has no ordinary subject in his hands, and the duty before him is one of extraordinary compass. In order successfully to perform his task he must somewhat partake of the elements or of the spirit of the character he seeks to describe. This is difficult, and the attempt is heroic. But he rises to the magnitude of his task as he proceeds in its performance, analyzing his eloquence, now didactically, then by comparison with Summerfield and Bascom; depicting his style as plain, animated, and sublime; characterizing the dramatic elements of his oratory, even to voice and unction, and representing his homiletical taste and his power in the pulpit with evident accuracy and brilliancy. As Dr. Durbin was the matchless orator, so the book is an unexcelled biography in its force of statement, breadth of sentiment, and usefulness as a guide to the ministry and public speakers in general. We most cordially commend it to the clergy and the Church: to the former that they may be instructed in those things that pertain to an effective ministry, and to the latter that they may know something of one who was born to be a leader and a hero in the service of the Master.

Western China. A Journey to the Great Buddhist Center of Mount Omei. By Rev. VIRGIL C. HART, B.D., Fellow of the Royal Asiatic Society. Illustrated. 12mo, pp. 306. Boston: Ticknor & Co. Price, cloth, $2.

Western China is a *terra incognita* to the American people; yet it is a region of populous cities, with varied climatic, agricultural, and mineral resources, but owing to the conservatism that has brooded over the kingdom since the days of Lao-tse few travelers risk their interests in invading it, and few explorers have ventured to besiege the rocks, mountains and rivers for their stories of the past or their significance as respects the future. The missionary often precedes the scientist, as Livingstone preceded the great scientific explorations of Africa. Methodism has a missionary hero in China in the person of the author of this book, who in April, 1887, in company with trusted colleagues, left Hankow, a city situated on the north bank of the Yang-tse, and six hundred and fifty miles from its mouth, for Chungking, where they proposed to re-establish the Methodist mission that was tragically closed by the riot of 1886. The visit of these missionaries was practically an exploration of country, for the author's account includes descriptions of mountain ranges, the river system, customs of the people, temple-worship, the sway of the prevailing religion, the study of historic monuments, the causes and results of the famous riot, and the loyalty of the provinces to the government of Pekin. Mount Omei, or the sacred mountain, within the prefecture of Kia-ting, receives a minute description, as also the superstitions associated with it. As this is the latest work on Western China, and the narrative is entirely trustworthy, the book deserves more than a casual reading; it should be *studied*, chiefly to increase one's knowledge of, and awaken one's civilized sympathies with, those who believe in Buddha, spiritual elephants, and in the more inexcusable superstitions of the Jesuits, who menace the empire.

Marching to Victory. The Second Period of the War of the Rebellion, Including the Year 1863. By CHARLES CARLTON COFFIN, Author of *The Boys of '76*, *The Story of Liberty*, *Old Times in the Colonies*, *Building the Nation*, *Drum-beat of the Nation*, etc. Illustrated. 8vo, pp. 491. New York: Harper & Brothers. Price, cloth, $3.

The year 1863 was notable in our North-South war for the achievements of the Army of the Cumberland, at Stone River, in Tennessee; of the Army of the Potomac, at Gettysburg; and of the Army of the Tennessee, at Vicksburg; and also for the emancipation of four millions of the African race—all of which were turning-points in the struggle for the preservation of the Union, and practically decided its outcome. With these tremendous successes against it the Confederate government found it impossible to obtain recognition from any foreign power, and then prosecuted its rebellion with the heartlessness that was anticipatory of defeat, and under the shadow of an oppressive and ever-widening despair. The rebel triumphs at Chancellorsville and Chickamauga, being but temporary, did not assuage Southern grief or inspire the Southern army with a permanent belief in final victory. Mr. Coffin has reproduced the events of that

momentous and decisive year with great vividness, if not picturesqueness, and with a fullness of detail that constitutes veritable and comprehensive history. The movements of armies; the evolution of military plans, now in the West, then in the East; the description of battles and battle-fields, horrifying and yet necessary to an intelligent study of the contest; the great campaigns of Grant, Meade, and Thomas; the destruction of railroads, and the provisioning of the armies; France coveting Mexico and planting itself there, with England in sympathy with the Confederates; these and kindred topics make up the volume under the title of *Marching to Victory.* The Messrs. Harper are to be congratulated on securing so capable an author, and on the form and style in which they send forth this contribution to war history.

A Budget of Letters from Japan. Reminiscences of Work and Travel in Japan. By ARTHUR COLLINS MACLAY, A.M., LL.B., Formerly Instructor of English in the Ko Gakko-Rio. Tokio, Japan. Second edition. 12mo, pp. 391. New York: A. C. Armstrong & Son. Price, cloth, $2.

Books of travel, whether in the form of narrative or put up as a volume of lectures, retaining the flavor of the traveler, or sent forth as letters from a particular land, of which kind is the present book, are educational, and, therefore, of more than temporary value. The traveler who is accurate in observation and faithful in his reports, bringing to view the reign of the social and religious principles of the strange or foreign people whom he visits, is a school-master to his readers and a pioneer in the general work of civilization. Among books that are helpful in the historical sense we place the *Budget of Letters from Japan.* The writer was more than an observer of nature; he was a student of customs, principles, and of the conflict of Christianity with Buddhism in the New England of the Oriental world. Japan is on exhibition in these pages both in its historic colors and in its present every-day activity and development. The present aspect of affairs in Japan as delineated in this volume is of thrilling interest, and when read must awaken the sympathetic endeavors of the American people for its further evangelization. The epistolary form in which the story of travel and experience is told will not commend itself to every taste, but the book as a whole is strong, vivacious, and attractive.

John the Baptist, the Forerunner of Our Lord: His Life and Work. By Ross C. HOUGHTON, D.D., Member of the Society of Biblical Archæology of London, etc.; Author of *Women of the Orient, Ruth the Moabitess,* etc. 12mo, pp. 372. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

As a biographical writer Dr. Houghton is not only unexcelled but is *primus inter pares.* He has a genius for detecting the secret springs of character and tracing the development of the forces that transform his subject into a hero or a conspicuous figure of his times and country. This is true whether he is delineating a novelist, as Hawthorne, a social reformer, as Tolstoï, or a Bible character, as Ruth or John the Baptist.

His special capabilities in this direction appear, in a marked degree, in his latest work now under review. He was specially prepared for this task from having visited Palestine and studied the geographical materials of the subject, for geography often serves to illuminate biography. Every page of the book shows an attractive familiarity with the customs of the period in which the Baptist lived and the details of his career, with its tragic consummation; and we also find in it an interpretation of the work of the prophet, which is even more valuable than the descriptive and preliminary portions, because after all his mission is of no interest to us unless we understand what he undertook to do. The book, however, is not polemical, but rather historical. The curious and the controversial will be disappointed with his treatment of the mode of John's baptism, which he does not undertake to decide, as he has other ends in view; and they may also regard his discussion of Christ's baptism as adroitly incomplete and unsatisfactory. But the general reader will be thankful for the omission of theological discussion, especially as it is unnecessary to an understanding of what was really accomplished by the forerunner of our Lord. He who purchases this book will obtain satisfaction in its contents and be inspired to heroic endeavor as he contemplates the fidelity of the noble and courageous John the Baptist.

What to Do? Thoughts Evoked by the Census of Moscow. By Count Lyof N. Tolstoï. A New and Authorized Translation from the Unabridged Russian Manuscript. 12mo, pp. 244. New York: T. Y. Crowell & Co. Price, paper cover, 50 cents.

Many of the books of Count Tolstoï are correlated, as *My Religion* is a sequel to *My Confession*, and *What to Do?* is a sequel to both. But they may be read independently and profitably, as in a restricted view they show the working of a sincere though often misguided mind, and in their larger value are the symptoms of a Russian intellectual fermentation other people should calmly consider. The count, wealthy and influential, was disturbed by the nightmare of poverty that brooded over the great masses of the Russian empire, and, extending his vision to other countries where he saw the social impulse tending downward, he was moved to proclaim a remedy for earth's wrongs, and has invited co-operation in its application. He studied the New Testament with great seriousness, and finding the lesson of self-abnegation and self-sacrifice paramount in its teachings and examples he declares against wealth, corporations, governments, taxation, and all the legitimate instrumentalities of society for its preservation and amelioration. In his intensity he goes so far as to favor socialism or a developed anarchism, since he arrays himself against laws, officers, trials, and punishments. The doctrine is an anachronistic inexpediency in our nineteenth century civilization, and to be restrained rather than encouraged. The reader is impressed that this doctrine is the outgrowth of Russian conditions, but even in Russia anarchy would be a poor remedy for social ills. It is not surprising that this work cannot be circulated in Russia, because it is inimical to the public welfare,

and were its spirit to become contagious here it would be followed by suppression. If man is in slavery to unbearable social laws and customs he should not turn rebel or anarchist, but resort to education, ethical culture, and religious truth, as the sure weapons of righteousness in his conflict with oppression. Count Tolstoï invests his doctrine with a gospel glamour, but it is a perversion of gospel teaching, and carried out will result in the subversion of social order. The book is written in the usual charming style of the renowned novelist.

Famous Women of the Old Testament. A Series of Popular Lectures Delivered in the First Baptist Church, Montgomery, Ala. By MORTON BRYAN WHARTON, D.D., Pastor, Late United States Consul to Germany; author of *European Notes; or, What I Saw in the Old World.* 12mo, pp. 318. Illustrated. New York: E. B. Treat. Price, cloth, $1 75.

Until the Christian period woman had few opportunities to exhibit all the possibilities of her character, and rarely appeared in aspects of beauty or symmetry of life. We see her in restraint, or over-courageous, or with masculine aptitudes, or sunk in helpless degradation, until the Master sets her free. Every nation has had its Amazons, its heroines, its great mothers, its noble wives, and many maidens; but without an uplifting religion woman rose only to fall. That the women of the Old Testament stand out as statues in the niches of history, and are admired and honored, is proof of the influence of a higher than pagan religion upon their lives. Dr. Wharton has depicted the career and pointed out the characteristics of several of these famous women. Eve, Rebekah, Ruth, Miriam, Deborah, Hannah, Abigail, and Esther, with others, are made to speak of motherhood, widowhood, maidenhood, and queenly grace and authority; while Delilah, the witch of Endor, and Jezebel proclaim the falsehood and heathenism possible under good conditions. In general, the estimate of the author, whether of approval of the faithful or condemnation of the deceptive, is generous, and rests upon a sound ethical basis; but when he avows that Samuel did not appear at the call of the witch of Endor we must say that he has assumed entirely too much, and injures the cause he pleads. Nor is it at all incumbent upon him in his preface to inform his readers that the book was hurriedly prepared in the midst of arduous pastoral duties, as one is not inclined to waste time over matter immaturely offered to the public. The lectures scarcely vindicate the apology, so thoroughly and well digested is every one of them.

The Boy Travelers in Australasia. Adventures of Two Youths in a Journey to the Sandwich, Marquesas, Society, Samoan, and Feejee Islands, and Through the Colonies of New Zealand, New South Wales, Queensland, Victoria, Tasmania, and South Australia. By THOMAS W. KNOX, Author of *The Boy Travelers in the Far East, In South America, In Russia,* and *On the Congo; The Young Nimrods, The Voyage of the Vivian,* etc. Illustrated. 8vo, pp. 538. New York: Harper & Brothers. Price, cloth, $3.

As three millions of Australians celebrated in 1888 the centennial anniversary of their first settlements, Mr. Knox, the veteran traveler and prolific author, considered that a book giving the history, not only of the

five principal colonies that compose Australia proper, but also of islands in juxtaposition, was a *desideratum*, and so prepared the handsome volume on our desk. As a companion volume of the many books of travel he has issued, this, if not the best, is at least equal to any of them. Concerning a people whom Americans scarcely regard as foreigners in the offensive sense, because English-speaking and enlightened in Christianity, and aspiring toward a republican form of government, it is all the more interesting, and being trustworthy in details is all the more valuable. In his representations of missionary work in the islands the author is judiciously honest and safely eulogistic, showing its great success and answering the ill-timed criticisms of unbelievers in that phase of evangelization with a firm denial of evil charges and reports. It is pre-eminently a book for the family, parents and children alike finding in it most entertaining reading, and a revenue of instruction not easily obtainable elsewhere.

The National Hand-Book of American Progress. A Non-Partisan Reference Manual of Facts and Figures, from the Discovery of America to the Present Time, Historical, Biographical, Statistical, Documentary, Financial, Political. Edited by E. O. HAVEN, D.D., LL.D., late Chancellor of Syracuse University, N. Y., formerly President of the North-Western University, Illinois, and President of Michigan State University. Enlarged and Revised by Hon. T. E. WILLSON, Editorial Staff *New York World*, and J. SANDERSON, D.D., Editor *Pulpit Treasury*. Illustrated. 12mo, pp. 575. New York: E. B. Treat. Price, cloth, $2.

Three gifted editors here unite in producing a statistical panorama of the progress of the New World for four hundred years. The facts are marvelous; the figures are astounding; and the historic evolution is as traceable as the development of the animal kingdom from the days of Noah. The compressed style of presentation is a necessity, so multitudinous are the materials in their hands, and yet it is not without its fascination, because of the lessons involved and the suggestions that follow. To the American student the book will be as useful as a dictionary.

The Poetry of the Future. By JAS. WOOD DAVIDSON, A.M., Author of "*The Living Writers of the South*," "*A School History of South Carolina*," "*The Correspondent*," etc. 12mo, pp. 182. New York: John B. Alden. Price, 60 cents.

This monograph is a criticism of the poetry of the present, furnishing a basis, as the author believes, for a correct forecasting of the poetry of the future. In pointing out the imperfections, not to say absurdities, of the poetic art, he certainly is skillful and ingenious, but it is a question if the new poetry will exactly conform to the rules he prescribes for it. He makes his own definitions of the poetical and the beautiful, and indicates the subtle relation that subsists between poetry and the poetical, which is well enough if he is as correct as he is bold. We must refuse assent to his statement that in this life we must deal, not with absolutes, but with relatives. This dictum is the bane of philosophy, poetry, and all forms of fancy and speculation. Science deals with lower absolutes, religion with higher absolutes; and that philosophy that will anchor in the absolute, and that poetry that will court

realities instead of relatives, will have an abiding place in the future thought of the world. Without doubt poetry is an improvable art; the Spondee and the Pyrrhic, as non-existent forms, should be excommunicated; the Iambic, Anapestic, Dactylic, and Trochaic should be reformed; and future poets should excel Longfellow, Tennyson, Bryant, Pope, and Byron. But a poetic reformer, we modestly suggest, should be a reformed poet, if he expects to secure observance of his new canons of poetic composition. Whether this author meets the condition that would give weight to his suggestions is not exactly clear to his reviewer.

Sevastopol. By Count Lyof N. Tolstoï. Translated from the Russian by Isabel F. Hapgood. Authorized edition. 12mo, pp. 262. New York: Thomas Y. Crowell & Co. Price, cloth, $1.

In 1854-55 Sevastopol was the center of European interest, for France, England, and Turkey were besieging it, and its defenders were replying from bastions with cannon-balls and a persistence of spirit that proved them to be heroes. Within the walls Captain Obzhogoff, Staff-Captain Mikhaïloff, and Adjutant Kolugin, representative military, but vain and quarrelsome aristocrats, walked to and fro, displaying mutual hostility on the brink of the city's destruction. The people all were soldiers, but the defense was inadequate. We read of terrible slaughter, but of no compromise. Regiments of Cossacks hurrying to repel the enemy; bombs flying mid-air, with malicious intent; stretcher-bearers at the corners of the streets; the boulevards filled with processions of the dead; trenches here, bayonet charges there, field hospitals every-where. Such items enter into this record of the experiences of that city from December, 1854, to September, 1855. Sevastopol in these few months was a pandemonium; at the close it was a ruin. This is its chief history; though recovered, it has made none since. The count is brilliant in description, salient in detail, transcribing actual scenes to the printed page, showing the horrors of war in its grouped calamities, and yet leaving the impression that, diabolical in itself, war is sometimes the mightiest instrument of civilization. The siege and fall of Sevastopol are nowhere better narrated than here.

Old Songs. With Drawings by Edwin A. Abbey and Alfred Parsons. 4to, pp. 122. New York: Harper & Brothers. Price, ornamental leather, $7 50.

This book addresses the taste, and is suited to the study or drawing-room. The publishers have excelled themselves in its production. The calendered paper, the wood-engravings, the exquisite binding, and the general appearance win the eye and gratify the most cultivated love of the elegant and the beautiful. The "songs" will excite emotion in the youthful and revive memory in the aged. Love, both in its disappointments and successes, breathes in these old ballads, while the ingenuity and by-play of souls mutually attracted find expression in the poets of these pages. It is a book not for holidays, but for the whole year: a gift-book, but also one to be appreciated by the purchaser.

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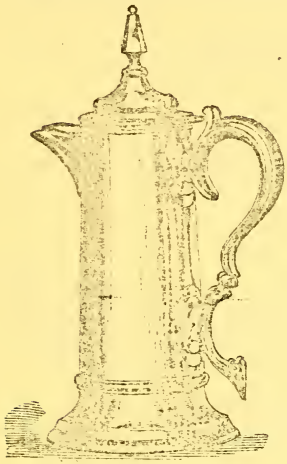

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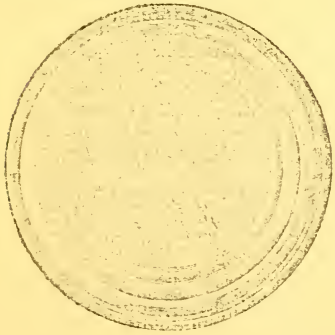

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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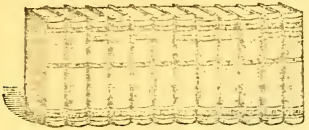

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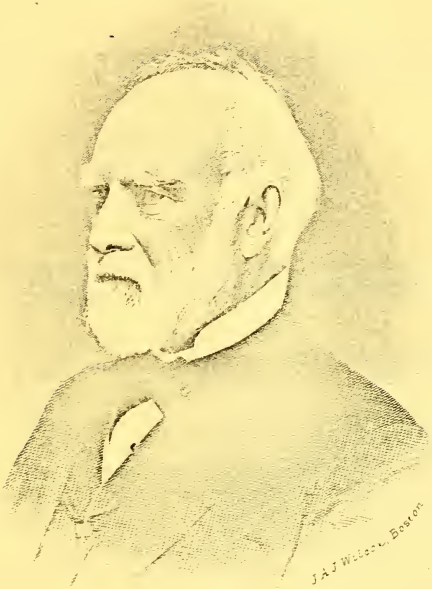


Jacob Sleeper

METHODIST REVIEW.

SEPTEMBER, 1889.

ART. I.—RELIGIOUS SIGNIFICANCE OF THE REFORMATORY MOVEMENTS IN HINDUISM.

[SECOND ARTICLE.]

Is this new Theistic Uprising in India a spasmodic effort, without relation to the general thought of the people? Or is it a logical growth, and important to the life of India? Studied in any light, it is of vast moral and religious significance. Men of such pure life and rich mental endowments as Rammohun Roy and Chandra Sen may be charged with that vanity, confined to no age or race, which takes its supreme pleasure in molding the opinions and bending the purposes of men, and through them as willing adherents in founding a new social and religious structure. But there is a more just solution of such careers. That Dayanand, the least admirable of the Brahmic apostles, and the most unfavorable to Christianity, was a deceiver, and playing a stage-trick, is denied both by the voluntary sacrifices of his youth and his steady preaching of theism in his maturer years. When India shall have become wholly Christian, it will not be surprising if it shall appear that the bright day has been hastened, not alone by the sublime labors of Christian missionaries, with their pure Gospel from the Occident, but also, though in an inferior degree, by those grosser and weaker efforts from the very body of the Hinduism of the Orient. It is one of the historical glories of Christianity, that for its greatest triumphs it not only marches to victory by virtue of its own irresistible potency, but

that it transmutes all that is good in the hostile ranks to minister to the final achievement. There is every indication that the theists, who have laid the foundations of all the Samajes, are, like neo-Platonism and other predecessors of all Christian ages, building more wisely than they know.

The appearance of Rammohun Roy at the head of the whole theistic movement of the last half century is not the first time that better thoughts, gathering around the finest elements of monotheism, have crystallized in distinct approaches to the scriptural conception of the divine unity. As the Hindu goes back to the eldest hymns of his Vedas, he finds that they breathe the spirit of monotheism. Even the pantheism of India has its foundation in God's unity. The present Hindu idolater, when closely questioned, does not deny the oneness of the Supreme Ruler.* He holds that his many gods are only manifestations, incarnations, and material forms of the one God. Every now and then, in the better and purer periods of Indian history, a new emphasis has been placed on monotheism. Apostles of a weak form of theism have arisen and protested against the gross idolatry.

In the twelfth, thirteenth, fifteenth, and sixteenth centuries the Vaishnava reformers protested against the degradation of the original monotheistic faith. They inculcated a doctrine, which was an approximation toward the Christian idea of God's unity and personality, as set forth in the first article of the Church of England: "The one Supreme God, of infinite wisdom, power, and goodness, the Maker and Preserver of all things," was taught clearly and forcibly by those four great reformers—Ramanuja, Madhva, Vallabha, and Caitanya. But the apple of gold was set in a picture of spurious silver. That this one God could descend and become incarnate in warriors, thinkers, and even lower animals, was a fatal weakness. A Supreme God of many possible descents was no god at all. Reactions came on, and the last idolatrous state was worse than the first.

The great reformer of the sixteenth century was Kabir, one of the twelve disciples of Ramananda.† He set before him-

* Monier Williams, *Religious Thought and Life in India*, pp. 475, 476.

† Monier Williams places Kabir in the sixteenth century (*Religious Thought and Life in India*, p. 476). Slater assigns him to the fifteenth century (*Keshab Chandra Sen*, etc., p. 21).

self the impossible task of fusing Brahmanism and Muhammedanism. He rejected both the Vedas and the Quran; discarded idolatry and caste; preached the unity of God; and made brotherhood, based on love to God and the practice of good works, the spiritual bond of his disciples.* His followers came from both the Hindu and Muhammedan folds, and at his death he was canonized. Shortly after him arose, in the sixteenth century, the "Luther of the Punjab"—Nanak Shah. He founded the Sikh sect, which still exists, and has its stronghold in the Punjab. Govind, the tenth Sikh teacher, impelled by the persecutions of the Sikhs by the Mohammedans, so shaped the policy of his adherents that the Sikhs and Muhammedans have ever since been implacable enemies. Thus the brotherhood became as much a fiction as that of the Jews and Samaritans. Even the Muhammedans, who have never claimed any sympathy with idolatry, have attempted the same undertaking of reconciling the conflicting religions of India.

Of the five Mogul emperors, Akbar was in many respects the greatest. He was also the most tolerant. He was the Marcus Aurelius of India. He borrowed from all the faiths of which he knew, and thus set up his fabric of the divine monotheism on Hindu, Parsi, Mussulman, Jew, and Christian foundation. He was so eclectic in his opinions that the passion gave color to his matrimonial tastes, and this "guardian of mankind," as his subjects adoringly called him, was so impartial as to take one empress from the Hindu fold, another from the Muhammedan, and a third from the Christian.

All these efforts at producing a reaction against the idolatry of India were failures. All possible zeal and voluntary poverty were employed. In vain was it declared that the original teachers of Hinduism were monotheists. There was no basis of general truth on which to build. There was no Gospel from which to learn the true incarnation; no Christian Church to serve as a model; no consecrated Christian lives in which to see the practical lesson of the divine unity in human existence.

From the days of Nanak Shah and the great Akbar, in the sixteenth century, down to Rammohun Roy, there was no serious attempt to find in the Vedas a principle of divine unity

* Slater, *Keshab Chandra Sen*, etc., p. 21.

and to preach it to the people. For three centuries the millions of India were destitute of a teacher in whom could be seen the faintest approach to one who had caught sight of a syllable of the divine oracles. It has been only in the present century, since the missionaries planted the banner of the cross in all the centers, and carried it into the very jungles, that a new race of reformers has arisen, and preached the abolition of caste, the brotherhood of all men, and the unity of God.

That there is variety in the theological bases of the four Samajes need not surprise. The three Samajes which arose in Calcutta have most affinity with Christianity. The leaders breathed the very atmosphere of the Gospel. They saw its preachers, churches, schools, and press. It was the faith of the conquerors and rulers of their country. Would these reformers ever have arisen without the practical lesson of the Gospel before their eyes? No. Take the rays from the Scriptures out of the words and work of all three, and there would be nothing left. The most eloquent periods of Chandra Sen were spoken of Jesus, while the greatest book produced by any of these theists—*The Oriental Christ*, by Mozumbar—was an attempt to give to Christ an Eastern character. The Arya Samaj, which has little to say of Christianity, and speaks of it only to oppose, arose in a part of India where Christianity is less dominant. But even its very methods are borrowed from those adopted by the missionaries. After the manner of these missionaries, its seven itinerant preachers of the Veda go through the country, pitch their tents at the melas, or fairs, and preach three or four hours a day. They are establishing an Arya college at Ajmere, and already have an orphanage in Ferozepore, and are starting one in Bareilly. The president of an Arya Samaj proposed to the Rev. Mr. Neeld to join him in opening schools among the low-caste people of Budaon.

The plausibility of the arguments of the preachers of this most hostile of the four Samajes is so well conceived, so forcibly presented, and so safely guarded that the common people are easily led astray. Some of the native members of the congregation of the Rev. Mr. Neeld told him, after hearing the preaching of the Aryans, that those preachers were Christians! What wonder? The methods which they employ—their advocacy of schools and female education, their bold repudiation of

all forms of idolatry—in a word, their strong emphasis on every thing which the new theism has in common with Christianity—are in every way calculated to make the natives regard for a moment the cause as identical with Christianity.

The most specious of all the arguments employed by the preachers of the Arya Samaj, and by the great body of Hindu people and priests who are still in the toils of the old idolatry, is the claim that all the best forms of Christian civilization and of Western culture have their real basis in the eldest Vedas. No Hindu doubts the great superiority of the new age to any former one. He knows that without the Englishman his India would be as far in the background as it was a thousand years ago. But how has it all come about? To whom does India owe even the civilization of the Englishman and even the American? To none other than to the far-back founders of his own faith.

The apostles of the Arya Samaj declare that every modern conquest over the brute forces of nature was anticipated by their seers and foretold in their Vedas. It is difficult, even when they quote these precious promises, for a dull Western mind to see the appositeness of the prophecy. But that is the misfortune of the Anglo-Saxon's dull perception. Here is where Dayanand finds the Vedic formula which lies at the root of all medical science: "O God, by thy kindness whatever medicines there are, for us they are givers of ease; and for those who are injurious, evil, and our enemies; and with what injurious ones we keep hatred, for them they are injurious." Far journeys were known—so says the founder of the Arya Samaj—to the primeval teachers of his faith.

In the chapter "Concerning Travel," in the *Satyarth Prakash*, Dayanand says that the Munis, and Rishis, and others used to travel in foreign countries. Viyash Muni, who lived five thousand years ago, and translated the Vedas, and his son Sukhdeo and their disciples, went to Patal—that is, America—and dwelt there! One day the son asked the father for knowledge, and received for answer that he must go to Hindustan and ask the raja. It is related that Krishna went to America and brought back Udalak Muni, to the sacrifice prepared by Raja Udhistir. At another time an Indian raja went to America, fought and overcame the American raja, who gave

his daughter in marriage to the conqueror. Dayanand declares that all the English knowledge of the railway, the steamship, fire-arms, and the telegraph has come from the Vedas, and that the English have only developed this knowledge received from the Aryan Vedas. In his chapter on "The Science of Traveling"* he holds "this science of rapid transit in the sea, on the earth, and in the sky as taught in the Vedas." He says: "Whatever man is a desirer of excellent knowledge, and of gold, and of other things from which his nourishment and pleasure arise, he may fulfill his desire for the acquisition and enjoyment of that wealth and success by means of the things that are written further on. Whoever, having made various kinds of steamships of gold, silver, copper, brass, iron, wood, and other things, and having added fire, air, water, as wanted, and having filled up with cargo for merchandise, comes and goes in the sea and rivers, then there is increase in his wealth and other things. Whoever spends his manhood in this way acquires these things, and cares for them, and will not die in misery. For he, being in full manhood, is not slothful."†

Dayanand explains that the vehicles for rapid transit are of three kinds — for travel on land, in the sea, in the sky. Now Dayanand says that Ashwi, found in the Vedas, means the motive power for all these vehicles! It is either fire, flame, water, wood, metals, horses, lightning, air, earth, day, night, sun, or moon! Therefore, we have the railway-car, the telegraph, the universal application of steam for "traveling." The same apostle of modern Hinduism finds in the Vedas a description of the division of the Indian railway carriage into six compartments; the speed with which it is drawn; the machinery for drawing and backing a train. He even describes a sky-vehicle. It is to rest on twelve pillars, must have machinery in sixty parts, which must be fastened by three hundred large nails or screws. If, therefore, we are destined to be blessed with comfortable and safe flying-machines, the quick-witted Aryan will be ready to say, "Did we not tell you so? Lo, it lies in the Vedas of our ancestors."

The Hindus not affected with the theistic heresy of the

* *Rig Vedadi Bhashya Bhurnika*, pp. 191–200.

† Forman, *The Arya Samaj*, pp. 50, *ff.*

Samajes go further than Dayanand or any of the Brahmists. They hold not only that the Vedas contain prophecies of all modern inventions and discoveries, but that Brahma is a being of various incarnations. The application of steam is a recent incarnation, and therefore is a part of the Hindu system. When the railway was introduced into India the high-caste Brahmans would not ride in them. To travel in contact with one of lower caste, and especially with foreigners, was regarded as a mortal sin. The difficulty was great. The pundits rolled their eyes in ecstatic wonder. The waiting for reply was intense. At last it came, substantially as follows: "The Vedas prophesied the railway. Brahma has undergone a new, blissful incarnation. Hurry up! Get aboard." Therefore the most exclusive Hindu can now crowd into any railway of India or Burmah, and from Bombay to the Mandalay can coolly take his tramway ticket from the dog-paw of an Englishman or an American.

Taking the theistic movement, prompted by the four great Samajes, as a whole, it must be admitted that the missionaries are greatly divided in their estimate of it. Some regard it as a great evil, promising no good. But there are others who take a more hopeful view. They can see in the three progressive Samajes, especially, some elements of advantage to the good cause of the Gospel. The Rev. Mr. Neeld finds in even the grossest and worst Samaj, the Arya, some indications of help to Christian work. I believe the latter class are correct, and for the following reasons:

1. Every thing which tends to break up the solidarity of the polytheistic mass of the Hindu faith must be advantageous to the spread of the Gospel. The whole history of the territorial expansion of Christianity shows that every disintegrating factor proved a blessing. It caused weakness, a loss of confidence, a fear that Christianity would find an entrance wherever an open door was left.

2. The reforms at which the four Samajes have aimed are not only in harmony with missionary work, but actually parts of regular missionary operation. The education of girls, temperance, opposition to child-marriage, the founding of schools, and the printing of books and newspapers are alike parts of Christian enterprise and the theistic machinery.

3. The many discussions and publications of the preachers of the Samajes relate to European topics, and familiarize the native mind with the advance of Christian nations. Every new piece of information concerning any part of the Christian world, every recognition of a direct or indirect triumph of the Gospel, is only a new reminder of what the human mind achieves when blessed with the light of the Gospel.

4. The forms of service in all the Samajes are merely feeble imitations of Christian worship. Many natives who attend the theistic service see a world-wide difference between it and the idolatrous temple-service, and, being accustomed to the new order, can never again feel at home in an idolatrous temple. The estrangement is final and complete.

5. Through the emphasis of the Samajes on the Vedas it will yet appear to the whole Hindu mind that the Vedas are empty fables, and deserve to stand beside the myths of Hesiod and the visions of Muhammed. The awe with which the typical Hindu regards the Vedas is amazing. The Vedas are in Sanskrit, and not one learned Hindu teacher in a hundred knows that language. It is to him what the Greek and Latin are to the Englishman and American. It is a dead language, and was dead fifteen centuries before the Christian era. Those who translate it, as Dayanand and others, do as they please with it. They make its *Ashwi* mean steam, and its *Patal* mean America, and the poor uneducated native must believe it. But others are translating the Vedas, and showing that even the Hindu translators have been only playing on the blind credulity of the natives. Amazing progress has been made by the missionaries, since the rise of the Samajes, in unfolding the true meaning of the Samajes. Dr. Martyn Clark, of the Church Missionary Society, has published at Lahore a most valuable series of pamphlets on the "Principles and Teaching of the Arya Samaj," in which he shows, by exact reproduction of the language of the Vedas, that the Arya Samaj cannot find authority for its principles in them, but that they teach idolatry and many of the grosser forms of the present polytheistic worship in India.* Is he not right? Is it

* Some of Dr. Clark's Lectures, which I have before me, are fine specimens of critical skill. Among them may be mentioned the following: "The Origin and Age of the Vedas," "The Justice of God," "The Nature of God," "The Knowl-

not safe to judge the tree by the fruit? Every temple in India is the natural child of the Vedas. Hence, by going back to them it is only a return to the corrupt fountain of a corrupt faith. Had the Arya Samaj done nothing else than to bring the missionaries now laboring in India to take up the Vedas for a new study, not because they are a Sanskrit classic but because of their theological absurdities, and subject them to the burning lens of Christian examination, its indirect and undesigned service would have been incalculable.

6. All the Samajes repudiate the temple. They build their own prayer-houses, or churches. Now the very sight of these new edifices is a reminder to every native passer-by that here is a structure in opposition to the temple. It is a drawn sword against the faith which underlies the Golden Temple of Amritsar and the holiest fanes of Benares.

7. The divergences among the Samajes are an open declaration of the fruitless search for unity even in a return to the Vedas. There are minor divisions among even members of the same order. When the leading teacher dies the Samaj is lost for a time. When Chandra Sen departed his Samaj lost all aggressive power. Since Dayanand's death some of his followers declare that he has come to life again. At this time there is a serious division among the Aryas on this very ground. The attacks of these Aryas on Christianity are becoming so violent as to affect even the persons of missionaries. They have stirred up mobs, who have assailed and beaten Christians. In Lucknow they have abused also the Mohammedans. Strange to say, the latter are now joining hands with the Christians against their persecutors, and say to the Aryan preachers, "You may speak against Christians as much as you like, but not against Christ; we hold him a sinless prophet, and when you attack him you will have us as well as the Christians to oppose." *

8. The brotherhood of man preached by all the Samajes is an

edge of God," and "The Vedic Doctrine of Sacrifice." All these are published in Lahore, and the first four in a second edition. These little works, unfolding the inner absurdities of the Vedas, and the absolute antagonism of them to the very doctrines which the Brahmas would draw from them, would be good reading for some of the English and American admirers of the early sacred literature of India, who profess to find in the Vedas a very fine and about equal companion-work to that other Oriental work, the Old Testament.

* Rev. B. H. Badley, D.D., in letter from India.

ax laid at the root of the old Brahmic tree. All the apostles of the four theistic societies declare relentless war against the despotic cruelty of the caste system. Every word spoken against this monster must, in the end, be helpful to the Gospel.

9. The public advocacy of the moral element in education in the government schools by the savages is in the very line of missionary operation. In a recent very able article on "Moral Education for Young India," in the *Calcutta Review*, by T. J. Scott, D.D., Principal of the Methodist Episcopal Theological School in Bareilly, we find copious extracts from the *Liberal and New Dispensation* and the *Arya Patrika*, in which the government is severely attacked, not only for allowing infidel writings from Europe to be used in the schools, but for the general want of thorough ethical culture in government schools. Surely, it is no little significant that the leaders of the new Hinduism should advocate the introduction of the best ethical writings of Europe into the schools of India.

It must not be forgotten that the first stages of a movement of this radical character do not furnish the best opportunity for safe judgment as to final effect. When the Samajes shall have gained a larger following, and theism shall have become the central dogma of multitudes now in idolatrous bondage, it may come to the light that the Gospel shall reap a rich harvest among them. The theists have turned their backs upon the old faith. They do not incline to enter the Christian temple; but many of them are slowly advancing toward the outer court. Like Plato, Seneca, and Epictetus, they are unconscious searchers for the true light.

John F. Hurst

Art. II.—WHAT IS THE PROVIDENTIAL DESIGN OF GERMAN METHODISM?

First of all let us define the scope of the phrase "German Methodism." It does, of course, include all that work of God which he has wrought among the Germans in America and Europe through the instrumentality of the Methodist Episcopal Church, which constitutes an integral part of that branch of the Church of Christ; but it embraces still more than that. It applies also, self-evidently, to the Wesleyans in Germany, though comparatively small in number, and not any less to the Evangelical Association in America and Europe, which claims under God the Rev. Jacob Albright as its founder. Doctrinally we may also count the United Brethren in Christ in this category, although they never based their Church organization on the Discipline of the Methodist Episcopal Church as the Evangelical Association did, and their German membership is numerically quite small. We therefore limit our present remarks to the German work of the Methodist Episcopal Church and the Evangelical Association.

After having thus stated the purpose we have in view in our paper we take a few long steps backward, to some first principles.

1. Paul very profoundly says to the Athenians: "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us." Acts xvii, 26, 27. This providential arrangement, or "determination" of national "times" and "bounds," includes certainly also the Teutonic (German) nation in the divine purpose, that "they might feel after him and find him."

2. It is God's providential way to select and prepare, at certain periods of time and history among different nations, certain men, and to use them as his "chosen vessels," or instruments, to promote and execute his purposes; as, for instance, Abraham, Joseph, Moses, David, Daniel, Paul, Luther, Wesley, and many others. In some instances he also chooses nations as his instru-

ments through whom to exert certain influences and accomplish certain ends promotive of his divine counsels

3. Although propheey sheds a clear light upon some cardinal events to occur in the unknown future, the "times and seasons," and the details of the fulfillment, are generally left either untold or enshrouded in figurative language, and hence the full understanding of them may be obtained only by a contemporaneous observation of the "signs of the times," or a subsequent review of propheey and history combined, explaining each other.

4. When under divine providence one nation or race renders good services unto another, the nation thus served is thereby placed under an obligation of gratitude and moral indebtedness to the other. This just principle is frequently referred to in Paul's writings as obtaining between Jews and Gentiles in matters of salvation. Keeping these principles in view, we now approach our subject more directly, and will endeavor to find the proper answer to the question which forms the heading of this article.

The German race is ethnically original; its existence reaches back into the early times of the Romans, even centuries before Christ. Cæsar found them in the way of his conquering march, and in making war upon the Teutonic tribes he realized that they were more than a match for his otherwise victorious legions. The Germans were then a robust, sturdy, and comparatively well-organized heathen nation, practicing the virtues of chastity, honesty, and patriotism, but also indulging some national sins that cling to them still. Their patriotic valor defeated the proud Roman invader in the Teutoburger forest; and until this day no other nation and no Napoleon could destroy this people. They stand to-day unamalgamated in their Teutonic peculiarities. And this nation sent into Great Britain one of its strongest tribes, the *Angel-sachsen* (Anglo-Saxons), which has become the dominant element in the composition of the British nation.

When the Church of England, in course of time, became vitiated in doctrine and depraved in morals, and the better portion of it almost hopelessly entangled in a "part law and part Gospel" legality, so much that even the earnest, sincere Wesley brothers sailed across the Atlantic and went among the Indians

in Georgia to convert them, in order to obtain salvation for themselves—as John Wesley afterward clearly saw it—an overruling providence employed German Moravians—Bishop Spangenberg and his godly companions—to teach Wesley what he yet lacked, namely, salvation by faith. When the Wesleys had left Georgia, and returned to England in great distress about their own salvation, it was again a German instrumentality that showed John Wesley the way of faith. He heard some one read Luther's Introduction to the Epistle to the Romans. While listening to this exposition by that great German teacher, he began to see the simple way of salvation by grace through faith, and the Holy Spirit led him, even while thus listening, into this mighty truth. His heart was "strangely warmed," and the blessed Spirit witnessed that his sins were forgiven, and that he, *even he*, was a child of God; and it is well known that from this experience of saving truth, which was also the prime moving force of the German Reformation in the sixteenth century, English Methodism appeared in the eighteenth century, and has since spread over Great Britain, and even to the ends of the earth.

Let us now take another retrospect. In 1709 some thirteen or fourteen thousand Palatine emigrants ("Pfälzer") emigrated from the Rhenish provinces to England and encamped near the city of London for a short time. About eight thousand of them were shipped by the government over to New York province, and settled along the Hudson River, where the present towns of New Palatine (Neu-Pfalz), Newburg (Neuburg), Rhinebeck (Rheinbecken), and others still testify of their German origin. Some five hundred "Pfälzer" families were sent into North-Ireland, followed by eight hundred persons (Germans) soon after, and they were "fruitful and multiplied." Their children, of course, learned to understand and use the English language.* Wesley and his collaborators found them in their sins and led them to Christ. Among them were the Heck and Emerich families. Barbara Heck and Philip Emerich (Embury) came across to New York, and, behold, in the providence of God that German woman Barbara Heck stirred up the spirit of Emerich, who became one of the earliest preachers of English Methodism in the United States.

* Kapp's *Geschichte der Deutschen Einwanderung in Amerika*, p. 91, etc.

Behold what a great fire of righteousness and holiness these historically German sparks of truth have kindled!

We now direct our attention again to Germany. After the decease of Luther, Melanchthon, and other leaders, the spirituality of the great Reformation ebbed rapidly away, and a sad transformation into dry confessionalism, bigoted orthodoxy, and consequent degeneration in morals took place. Later on, rationalism invaded the German universities and pulpits, and French infidelity and communism leavened the masses to a considerable extent. And the unhappy union of State and Church proved itself a great detriment to true, evangelical religion, even until this day. True, the great Head of the Church raised up from time to time godly men, such as Arnold, John Arndt, Spener, Bengel, Rambach, Francke, Zinzendorf, and others, but they could not effectually stem, much less reverse, the tide of unbelief and ungodliness, and the State-Church proved itself in general, with few exceptional instances, an iron-clad environment preventing a general revival of true evangelical preaching and experimental and practical godliness. Where a mere form of godliness is predominating, the power of godliness will be depressed, and, alas! by millions, even the form has become so discarded that many churches are almost entirely deserted, while the Christian Sabbath is turned into a day of frolic and revelry. While the ministers of the State-Church address to a great extent vacant seats, the millions enjoy the "Biergarten" and the dance. The clergy presuppose and address the masses as Christians because they have been naturally born into the State-Church, and baptized, and catechized, and confirmed, and admitted to the sacrament, according to law, by a legally appointed ministry, although millions of them afterward habitually absent themselves from the Church services; and there being not even a pretense of Church discipline, as enjoined and practiced by the apostles and the primitive Church, the church registers bear the names of hundreds of thousands of open sinners, and of all the different grades of unbelievers, even the rankest atheists and materialists. And there seems to be no power left even to dismiss from the pulpits of so-called evangelical Churches outspoken unbelievers and reckless blasphemers. Witness, for instance, the intolerable scandal of having such blasphemers as Revs. Schwalb and

Schramm dealing out unhindered their shocking stigmas upon the blessed Lord Jesus Christ, through the press and from their pulpits, in the good city of Bremen!

There exists great ecclesiastical distress ("Kirchennoth") in many respects in Germany. The better portion of pastors and Church periodicals deplore this truly pitiable condition of things in a tone of lamentation. Are these Germans to be left thus in such spiritual destitution? But who is to be the instrument in the hands of God to save them?

Let us now turn our attention into another direction. During one hundred years (1683–1783) more than one hundred thousand Germans immigrated, chiefly from the Rhine provinces, into Pennsylvania, and by natural increase swelled their numbers to at least two hundred and fifty thousand, occupying chiefly the counties of Montgomery, Bucks, Northampton, Lehigh, Berks, Schuylkill, Lebanon, Dauphin, Lancaster, York, Cumberland, Northumberland, Union, Centre, etc., in eastern Pennsylvania, and also parts of Maryland, etc.* Religious deterioration became very great among them, and Church privileges were very scarce. The demoralization produced by Indian wars, the French war, and more especially the Revolutionary War, was so fearful that Rev. Dr. Muhlenburg and his collaborators Brannholz, Handschuh, and others, who had been sent from Halle, Germany, as missionaries, described the religious condition of things among the Lutherans as bordering on heathenism;† and Rev. M. Schlatter, who had come from Switzerland to look after the German Reformed, declared that the first native generation of them was in danger of becoming worse than the heathen aborigines.‡ Did the Saviour of all men intend to leave these Pennsylvania Germans to moral and eternal ruin? The answer to this question leads us directly into the aim of our article.

As we have already seen, English Methodism in America was started under divine Providence by Barbara Heck and Philip Emerich, and found a large field ripe for the harvest among the English population of the original colonies and their descendants. Wesley sent a few laborers into this large

* Professor Seidensticker's *Geschicht-blätter;* Fischer's *Pennsylvania Germans,* and Professor A. R. Horne's *Pennsylvania Germans.*

† *Hallische Nachrichten,* in many places. ‡ *Schlatter's Briefe,* A. D. 1752.

field. How wonderfully God blessed their labors! Bishop Asbury on his tours over the colonies and States frequently passed through eastern Pennsylvania, and preached at Halifax, Harrisburg, Middletown, Lancaster, etc. He often stopped at the house of a pious German, Martin Boehm, in Lancaster County, and became deeply interested in the German awakening and revival through the labors of Otterbein, Boehm, Geeting, and others, of which we find frequent notice in his journals. But this German movement never made much headway among the Pennsylvania Germans. These good men did not fully adopt the itinerant plan in their day. Bishop Asbury says they lacked an energetic leader.* Otterbein and Boehm were very pious and godly men, but they were no organizers or generals, such as the times and circumstances required. Asbury himself declined to enter this German field. He thought the German language would die out in twenty years in America,† and Methodism had its hands full already with the English work. Was there then no salvation for this quarter of a million of Pennsylvania Germans, who have kept their language alive even until the present time?‡ Yes, the Lord was meanwhile preparing a "chosen vessel" for this purpose.

Jacob Albright, a Pennsylvania German, and a Lutheran too, born in 1750, was converted in 1792, largely through the instrumentality of Rev. Anthony Hautz, who was one of the very few ministers who preached repentance and conversion in the Reformed Church of Pennsylvania. Soon after his conversion Albright joined the Methodist Episcopal Church, which had an English class, in his neighborhood, consisting largely of converts made through the grace of God by Rev. Benjamin Abbott, who made an evangelistic tour through the more English portions of Lancaster County about the year 1780. Albright acquired the English language sufficiently to

* "There was no master-spirit to rise up and organize and lead them. Some of the ministers located, and attended only to partial traveling labors; and all were independent."—*Methodist Magazine*, vol. vi., pp. 22, 249; Bangs's *History of the Methodist Episcopal Church*, vol. ii, pp. 365–376.

† *Albright and His Co-laborers*, p. 76.

‡ One hears in our day rather more German than English in cities like Reading and Allentown, and in many rural districts exclusively. It is worthy of note that after such a long interval of time the Philadelphia Methodist Episcopal Conference proposed at their late session to establish a mission among the Pennsylvania Germans.

take part in the class-meetings. The chief reason why he joined the Methodist Episcopal Church was their excellent discipline and Church government, which he prized very highly, he being constitutionally a methodical man. But his heart went out with great solicitude toward his German brethren. He had no thought of becoming himself a preacher, much less a founder of a denomination. But one day while he was engaged in earnest, tearful prayer that God would in mercy awaken and send to the Germans true and exemplary teachers who would preach the Gospel in its purity and power, and lead them into a saving knowledge of Christ, he says: "All at once it seemed to become light in my soul; I heard, as it were, a voice within, saying, 'Was it mere chance that the wretched condition of your brethren affected your heart so much? Was it mere accident that your heart, yea, *even your heart*, was so overwhelmed with solicitude for their salvation? Is not the hand of Him here visible whose wisdom guides the destiny of individuals as well as nations? What if his infinite love had chosen *you* to lead your brethren into the path of life?'" Albright refused for some time to listen to this voice, but the divine call became stronger and louder, and the rod of chastisement was applied in such a manner that he finally yielded, and then commenced his itinerant missionary labors, in October, 1796, among the Pennsylvania Germans, calling them to repentance wherever he went. God gave him many souls, and in a few years also very efficient helpers—John Walter, George Miller, John Dreisbach, and others. Bishop Asbury still did not think it proper to approve of this German work, when, as late as 1810, John Dreisbach proposed for himself and his co-laborers to come bodily over into the Methodist Episcopal Church, if they could be allowed to go on with their German work, and form German circuits within that Church. The good bishop was still of the opinion that the German language could not exist long in the United States, and refused the offer, with these historically significant words: "That would be inexpedient." * The Bishop invited Dreisbach to join the Methodist Episcopal Church, and labor in the English

* It may be stated here that German immigration into this country was quite feeble for many years after the Revolutionary War. No one had an idea what a change would come after 1825.

language, which he could speak readily; but the latter felt that a German work was given to him and his brethren.

The Evangelical Association was organized upon the basis of Methodist theology, itinerancy, and Church polity, and this denomination followed up the Pennsylvania Germans throughout Eastern Pennsylvania, and their immigrants into Ohio and Canada, almost exclusively. Up to the year 1823 their ministers were exclusively Pennsylvanians, many of them employing the Pennsylvanian dialect in their preaching, and God blessed their labors with signal success under great difficulties, severe hardships, and persecution. And when the first half century of their organized existence was completed the Evangelical preachers had penetrated into almost every nook and corner of the German counties of Pennsylvania, and the passage was re-fulfilled which so joyously declares, "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up." Many thousands have been converted to God, and the light of Gospel truth, faithfully proclaimed, has illuminated all the Churches around.

Meanwhile the great West was opened up, and immigrants by tens of thousands from the old "Fatherland" poured into it. Now it was not merely the poor peasant that came into the land, but many of the learned; men of high standing in literature and science, who founded newspapers, and edited them with ability, and made books, but who were, alas! representatives of various degrees of rationalism and unbelief, and who erected their literary fortresses in cities along the Ohio River, such as Wheeling, Cincinnati, Louisville, and on the Mississippi at St. Louis, etc., and exerted a great influence over a large portion of Germans in the cities, and also in the rural districts. The Evangelical Association still had a great work to do among the Pennsylvania German stock, and in their ranks there was, at the time we speak of (1835–50), no one well fitted to cope successfully with these strongly fortified newcomers. True, the Evangelical Association had, in 1836, established the *Christliche Botschafter*, the first German religious paper in America, and founded their book establishment in 1837, but their literature circulated almost exclusively among Pennsylvanians, and was mainly adapted for them.

Should, then, all the precious souls freshly landing upon our shores be left a prey to German rationalists and unbelievers?

It was at the close of 1828 that William Nast was in God's providence led to America, who, after a protracted penitential struggle as a troubled and heavily burdened seeker after salvation from unbelief and sin, was brought, in 1835, into the experimental knowledge of his Saviour through the instrumentality of the English Methodist Church, and felt at once the divine call to labor for the salvation of the lost sheep of this German house of Israel, and began his missionary labors in Cincinnati under the auspices of the Methodist Episcopal Church, of which he had become a member and a minister. This Church had now become convinced that the German population and language would be important factors, politically and ecclesiastically, for an indefinite time to come, in America, and was wide awake on the subject of a German mission. Mr. Nast had received a good university education in Europe, and he was peculiarly fitted, by his struggles with rationalistic doubt and the saving victory over it, and by a splendid natural gift to wield a skillful pen, to start and conduct the *Christliche Apologete*, with the beginning of the year 1839, for the spread and defense of Gospel truth among the new immigrants afore-mentioned; and by the grace of God he proved himself fully able for the combat with the foremost champions of infidelity, such as Hassaurek, editor of a paper published at Cincinnati, and an apostate Lutheran preacher, Foersch, in New York. The Lord gave Brother Nast a host of able co-laborers, who diligently co-operated, by preaching the Gospel and wielding able pens, in spreading light and truth among their German fellow-countrymen, with great grace resting upon them.

Immigration from Germany steadily increasing, these German Methodists would have been unable to do the great work alone; hence Providence led the Evangelical Association also into this great harvest-field, for, since 1850, they have been favored with men well fitted to labor among the hundreds of thousands of German immigrants with pen and sermon, and their labors in this direction have been blessed with great success, while many of their young native members have followed the general course of "young America"—into the English language.

The present German Methodists and the German portion of

the Evangelical Association labor spiritually side by side, though not united organically, with greater and better accord, and less friction, than ever before. They realize to a large extent that they are sisters, if not twins, and that a great work among the Germans has been committed unto them.

The chief items of the statistics of these two branches of Methodism in America are as follows:

German Methodists.		Evangelical Association.	
Itinerant preachers	645	Itinerant preachers	1,195
Local preachers	383	Local preachers	622
Churches	477	Churches	1,790
Members*	53,722	Members*	141,853
Sunday-schools	886	Sunday-schools	2,029
Officers and Teachers	9,996	Officers and Teachers	26,038
Scholars	52,803	Scholars	165,255
Chr. Apologete (subscribers)	19,450	*Chr. Botschafter*	23,500
Haus und Herd	7,750	*Evangelical Magazine*	11,500
S.-S. Glocke	26 420	*Chr. Kinderfreund*	23,000

The work which the Lord of the harvest has intrusted to these two branches of Methodism the careful reader may easily prognosticate.

Let us now turn our eyes to the reflectant influence upon the "Fatherland," as exerted by German Methodism in America. It is worthy of note that the missionary impulse of Methodism led the Methodist Episcopal Church and the Evangelical Association almost simultaneously to send missionaries to Germany, as it had a few years previously induced the Wesleyan Connection in England to commence a mission in Germany through a German brother, Mueller, who, after having been converted in London, visited his native land, and began, full of faith and the Holy Ghost, in a very humble way to bring souls to Christ, commencing with teaching children every Sunday afternoon in his own house.

Private correspondence between converted German Methodists in America and their relatives and friends in Germany produced the first thought, and resulted in expressions of ardent wishes that missionaries might be sent thither to break the bread of life to famishing souls. In the year 1849 the Methodist Episcopal Church sent her first missionary into Germany. L. S. Jacoby was induced to go there by undeniable providential indications, especially by the report which Dr. Nast brought,

* About one third of membership is English. The *Evang. Messenger* has 12,000 subscribers.

who had been sent to Germany in the year 1844 to open friendly communications with some spiritual ministers and people of the Protestant State Churches, to make them acquainted with the nature and success of the evangelistic work for the German immigrants. Having been educated for the ministry of the established Church, and enjoying intimate relations with some of the most prominent evangelical laborers, he had the best opportunities to refute the misrepresentations concerning German Methodism. He was soon invited to some pulpits, and assured by men like Prelate Kapf, of Stuttgart, Dr. W. Hoffman, superintendent in the Prussian Church, Father Gossner, and the celebrated Pastor Mallett, in Bremen, that they would rejoice to have the fire kindled on the altars of their churches by the Methodist way of leading the unconverted to Christ, although they modified their desire by adding that the Methodist brethren from America would be expected to labor as helpers to spiritual pastors of the established Church. Another providential indication was the effect of the political revolution of 1848, in consequence of which there was more religious freedom given than before, and to this was added the deep impression upon the Methodist bishops that L. S. Jacoby was specially fitted for this new and important missionary enterprise.

Dr. Jacoby commenced his labors in the city of Bremen in the fall of 1849, and six months later L. Nippert and C. H. Doering were sent out to aid Dr. Jacoby. We need not describe the beginning and spread of this work, except that it was found inexpedient, yea, impossible, to secure any permanent fruit of these missionary labors without organizing them as members of the Methodist Episcopal Church. How wonderfully this work has prospered amid many and great difficulties may be seen, in part at least, by a glance at the following statistics:

Annual Conferences	2	Officers, teachers, scholars	22,223
Itinerant ministers	99	*Evangelist* (subscribers)	15,000
Local ministers	47	Sunday-school paper (subscribers)	16,000
Members	15,219	Theological Institute	1
Churches	96	Book Concern	1
Sunday-schools	351		

About the year 1844 Sebastian Kurtz, a German from Würtemberg, was led to Christ through the Evangelical Association in America, and returned to his native land full of the love of God and deep solicitude for the salvation of his people.

In his home he commenced to tell what a "dear Saviour" he had found, and exhorted the people to repentance. Many were awakened by his simple, fervent story of "the wonderful works of God." Numbers were converted, and forty united in a private prayer-meeting. He had similar success at other places. A letter from Mr. Kurtz, containing a report of these movements, was published in the *Christliche Botschafter* of October 15, 1846, which awakened a strong desire to send missionaries to Germany. Correspondence was opened, which resulted finally in the sending of the first missionaries to Würtemberg in 1850. The work has made its way onward through great difficulties until a better day appeared, and victory after victory followed.

We subjoin an abbreviated statistical report, as follows: *

Annual Conferences	2	Scholars	18,895
Itinerant ministers	60	*Ev. Botschafter* (subscribers)	13,700
Local preachers	28	*Ev. Kinderfreund* "	17,138
Members	9,500	*Missionsfreund* "	4,730
Churches	46	Book Concern	1
Sunday-schools	318	Theological School	1
Officers and teachers	1,172		

A particularly pleasant feature of the work of German Methodists in Europe is the unity of spirit and fervency of brotherly love between the Methodists, Evangelical Association, and Wesleyans, which finds frequent expression in alliance meetings, held conjointly by missionaries and members of these branches, which are attended and crowned with an extraordinary measure of the love and power of the Holy Spirit. A portentous "sign of the times" is the fact that the Macedonian cry, "Come over and help us," comes to these "Episcopal, Evangelical, and Wesleyan Methodists" from nearly all parts of the German Empire and Switzerland, so that if they could double their men and means every man and every dollar would soon find soul-saving employment.

Now the presence of about thirty thousand zealous church-members and of more than two hundred itinerant and local ministers, tens of thousands of copies of religious papers spreading and exemplifying Methodist doctrine and practice, which Dr. Chalmers called "Christianity in earnest," exerts a mighty

* These items are taken from the report of 1887; there has been a marked increase of preachers, members, churches, Sunday-schools, and papers since then.

influence, both directly and indirectly, upon the unconverted masses of the State Churches in the Fatherland. Thousands of the common people, who still long for something better than chaff to satisfy spiritual hunger, welcome this "Christianity in earnest" with open hearts and arms, and to thousands of others it is, as it were, a thorn in the flesh, though by no means an angel of Satan, but rather a good angel, smiting a spiritually fossilized Church with the "fists" of truth; and the State Church begins to awake from her lethargy, and looks over the situation, and becomes alarmed, and convinced that a reformation is needed. Evidences of this awakening are the introduction of Sunday-schools, the movement to utilize the better elements of the laity in Church work, efforts to introduce itinerant evangelistic laborers by Dr. Christlieb and others, and the earnest discussion of the depreciated condition of the Church and religion generally by conventions of clergymen and in religious periodicals, like Stöcker's *Deutsche Ev. Kirchenzeitung*, Pestalozzi's *Waechterstimme*, etc., although they arrive at different conclusions as to ways and means. And this is only the beginning of an irresistible movement upon the well fortified works of the arch-enemy in Germany.

And now, what may be the legitimate conclusions to be derived from the foregoing facts and premises?

1. That God intends to *save* and *use* the German nation for his own all-wise and glorious purposes.

2. That English Methodism, both in England and America, has been providentially placed under a strong and lasting obligation to work for the spiritual regeneration and restoration of the German race. They should never forget Spangenberg, Luther's "Introduction," Barbara Heck, Philip Emerich, and other German men and means which Providence employed to bring into existence this great religious movement called Methodism. This moral indebtedness can hardly ever be fully liquidated.

3. That God has brought into existence that Methodistic work called the Evangelical Association primarily for the rescue and salvation of the neglected Pennsylvania Germans, and later on to co-operate in saving also the millions of German immigrants of recent years.

4. That God awakened and converted and called William Nast to be, under him, the instrument in the hands of the

Methodist Episcopal Church to establish German Methodism (denominationally) in America as a very efficient means to lead the immigrating Germans to Christ.

5. That the German Methodists and the Evangelical Association having the same calling, the same doctrine, and essentially the same kind of church government, ought to labor side by side in love and unity for the fulfillment of the mission to which they have been so providentially appointed.

6. That the German Methodistic work in Europe ought to be assisted most liberally by the three mother-churches in America and England; for the harvest is great, but the laborers are few.

7. That there cannot be any valid reason given why the German work in Europe should not be organically united and consolidated into one Evangelical Methodist Church; but there are many strong reasons in favor of it. God has given the Methodist branches there one work to do; they use one and the same language; they labor among the same race; they have essentially the same church government; they preach the same doctrine, and employ the same modes of operation; they have the same object, and are moved by the same Holy Spirit. And, economically considered, such a union would save a great deal of expense in building churches, etc.; and ecclesiastically it would augment incalculably the force of impression upon the German nation, and give Methodism a much better standing in the eyes of the whole German people. And last, but not least, it would be a step in perfect accordance with the fervent prayer of our blessed Saviour, John xvii, 21, 22.

And now, finally, we are prepared to state the answer to the question placed at the beginning of this article: "What is the Providential Design of German Methodism?" Answer: *To rescue the German race from unbelief and sin, and lead them into that salvation to the uttermost which fits them to fulfill their destiny in the divine plan of saving the human race.*

Reuben Yeakel.

THE AMERICAN REPUBLIC: A SYMPOSIUM.

THE CONSTITUTIONAL BASIS.*

The civil government of the United States is a constitutional republic. Originating in popular aspiration and conducted for public ends, it was truly characterized by Mr. Lincoln as a government of the people, by the people, and for the people. Instead of exalting the individuality of the ruler, or investing him with divine rights, it interprets him as a public servant, responsible to the power that elected him to office, and emphasizes the personality of the citizen, guaranteeing him an enjoyable liberty in the pursuit of the proper ends of life, under limitations in which both conscience and judgment concur.

The basis of the unique political system is the Constitution framed in 1787, under which the presidential history of the Republic commenced one hundred years ago. The first point to be noted is, that the people are under the sovereign authority of a Constitution according to which all legislation is supervised, and all professed loyalty to the government is measured. The hold of the instrument upon the public judgment, as well as upon statesmen, politicians, and rulers, is amazing, when it is remembered that it was the product of a period of governmental incipiency and experiment, and might be supposed to be unadapted in its general tenor and provisions to the present time, so different is it in spirit, achievement, enterprise, and activity from the colonial days that gave it birth. With few amendments made during a century, it is still the standard of legislation, the test of governmental policy, and the basis of the process of American civilization. No Jew ever venerated the law more than the American venerates the Constitution. It tests every thing—the republicanism of the States, the solidity of territorial constitutions, the rights of false religions, the movements of civil corporations, the morality of social and industrial institutions, and the political drift of the great body

* An eminent jurist was engaged to prepare the paper on this topic; but when it was too late to substitute another, he found it impossible, owing to a dangerous illness, to furnish the article. Under the circumstances, we had either to omit the Symposium, or supply the missing link. We venture upon the latter course.—EDITOR.

of our citizenship. Whatever it permits, sanctions, or forbids is considered right or wrong, accordingly. Tested for one hundred years, it has not been found wanting in the essentials of good government, or in the abundance of its resources, or in the elasticity of its safeguards for the exigencies that have arisen in our history. It may, therefore, continue to influence the nation in its legislation, regulate its interpretations of political teaching, suggest the best methods of political action, and determine the course of the nation in its plans for the future.

Though it may seem unnecessary, we are constrained to call attention to the fact that ours is a *written* Constitution, because it does not follow that though a government is founded on established ideas there is a written authority for its existence, and development, and history. England is a case in point. Professor Bryce acknowledges that while England is governed by a constitution it is unwritten, and historically, or, in the literary sense, it is a fiction. The Magna Charta, a written authority for liberty, is by no means the constitution of the empire, nor may the so-called palladium of liberty be found at all except in tradition, or that custom which sometimes eclipses law and determines the direction of political movements and changes. It would be difficult, perhaps not impossible, to build up a republic in the New World on the uncertain basis of an unwritten standard of law. The American is not fond of fictions, nor of ambiguities in authority. Practical in sense, moved by definite purposes, aiming at precise ends, he must have a constitution written and printed in his language, and reasonably clear of mystery and equivocal determinations. He is not transcendental enough to trust to the air, the vagueness of tradition, or the antiquity of custom; he believes in the *letter*, and knows how to extract the spirit from the verbal form. The Englishman communes with the unseen spirit of right and wrong, and legislates according to his communion. A written constitution might have saved the empire from unjust wars, and much internal mischief-making and oppression.

The American view of the necessity of a written constitution is illustrated, if not re-enforced, by the fact that the divine revelation of truth reaches the race, not through tradition, or as the result of speculation, or of alleged communion with the divine Being, but in written form, or books that, passing through

many hands since they were written, are substantially the same as when they were first penned, and still constitute the source of spiritual knowledge to all who are in sympathy with its grandeur and power. We believe in a written revelation as the source of religion, and in a written constitution as the source of government.

We think it of some importance, also, to observe that, whatever its defects or need of repair, ours is in its spirit and letter a *working Constitution*. Singularly free from all theorizing as to the function of government, and barren of all mere sentiment touching the duty of the citizen, it is the plainest, most direct, and most authoritative statement of the purposes of the Republic that has been devised. In its general import a child can understand it, though in its largest meaning it is suggestive of the profoundest philosophy of human institutions, and has called forth the deepest study of the most sagacious statesmen of the world. The Decalogue is the only instrument that surpasses it in clearness, brevity, comprehensiveness, depth of meaning, and adaptation to the race. Lycurgus never gave to Sparta a fundamental law like our document. We shall not occupy space with an enumeration of the particular prerogatives it confers upon the general government, but it may be well to remember that by virtue of its grants of power the Congress may raise armies and navies for the national defense; coin and borrow money; lay and collect taxes, duties, imports, and excises; regulate commerce with foreign nations; establish a uniform rule of naturalization; establish post-offices and post-roads; promote the progress of science and useful arts; constitute tribunals inferior to the Supreme Court; define and punish felonies committed on the high seas; provide for the organization of militia to execute the laws, suppress insurrections, and repel invasions, and make all laws which shall be necessary for the execution of the foregoing powers, or of any other power vested by the Constitution in the government of the United States. In pursuance of its delegated power the American Congress has from time to time enacted laws for the accomplishment of the purposes stated, and strengthened the government in its duties to itself and in the enforcement of law among the people.

Recognizing the fundamental character of the Constitution,

we should not forget that it is limited in its scope and operations, and is in a sense superseded in the States by Constitutions of their own. Wiser than most men in their generation, the fathers of the Republic were careful to avoid the erection of a despotism on the one hand, and of an anarchical democracy on the other. They discovered that a centralization of power in the federal government might pave the way to despotic assumption, and yet that the transfer of too much power to the States might weaken the interstate bond and prevent the development of national unity. The problem of founding a national government which should be compatible with the autonomy of the States had never been solved in political history, and the solution they reached was probably in their own minds rather tentative and experimental than esteemed an absolute achievement. The military conflict between the North and the South in 1861–1865 was a test of the superiority of the national Constitution and the subordinate but autonomous existence of Statehood under it. The result of the test was so decisive that no one now questions the validity of national authority within constitutional limits, or the rights of the States to the exercise of certain powers for their internal development and prosperity. With its evident superiority in national affairs the Congress has no constitutional right to order the suspension of the privilege of the use of *habeas corpus* except in case of rebellion or the danger of the public safety; nor may a bill of attainder or *ex post facto* law be passed; nor a capitation or other tax be levied except as specified; nor a duty be imposed on articles exported from any State; nor preference be given to the ports of one State over those of another; nor shall money be drawn from the treasury except as appropriated by law; nor shall any title of nobility be granted by the United States. Thus it is expressly stipulated that, while federal authority is co-extensive with federal jurisdiction, there are certain powers it may not exercise, and an interference with certain rights of the States is absolutely prohibited.

Lest the States might, under provocative circumstances, be inclined to usurp federal right, certain restrictions are imposed upon them by the general Constitution, and have been accepted by the States as proper and legitimate. No State may enter into a treaty with a foreign power; or grant letters of marque

and reprisal; or emit bills of credit; or impair contracts by law; or impose duties on imports and exports without the consent of Congress; or keep troops or ships of war in time of peace; or engage in war unless actually invaded, or in such imminent danger as will not admit of delays. The adjustment of the relations of the National and State governments seems almost perfect, and is vindicating itself in the harmony that subsists between the National and State exercise of authority. On the one hand the Nation is not so obscured by the State as to lose its independent and self-respecting existence, nor on the other is the State so absorbed in the nation as to be without resuscitating and progressive power.

In this exaltation of the Constitution as the exponent of political thought we are not unmindful of the fact that, as an instrument of action, defense, and progress, it is imperfect, and subject to modification in order to adapt it to the changed conditions of society and the country. As a piece of literature it is superior, and in the field of political or legal expression it is without an equal. In language it is strong Anglo-Saxon, and in spirit as positive as Old Testament commandments. The "shalls" and "shall nots" are neither few, obscure, nor ambiguous, but clear, cut, and thundered with the voice of an authority that speaks from sea to sea. Whatever others may hold, we incline to the view that it is without sophistry in its declarations and free from a double sense in its expression. It is not a proslavery instrument, though the abolitionist was prone to characterize it as a "covenant with death." It recognized slavery as a fact, and dealt with it perhaps too leniently, but in no sense as authorizing or justifying it. Even the Old Testament provides for slaves under certain conditions, but never does it sanction the institution; and Paul counsels slaves, not as justifying slavery, but as dealing with existing facts and conditions. This is debatable we know, and therefore the point is not urged. But if the Constitution, as it came from the fathers, justified the institution of slavery, all will agree that the war compelled such a modification of it as to free it from all further complicity with the hideous crime.

Much eulogy has been bestowed upon the first amendment to the Constitution, which inhibits Congress from making laws respecting an establishment of religion, and which also pro-

hibits its interference with the free exercise thereof. By this article the separation of Church and State is formally decreed, and the right of private judgment in matters of religion is secured to the citizen. In section third of Article VI. it is declared that "no religious test shall ever be required as a qualification to any office or public trust under the United States." If we should give a guess as to the origin of this provision we should say it was intended to offset the Puritanical requirements of the colonies in the days of Winthrop and Roger Williams, when no citizen could hold office who was not a member of the Church as established among them. We who glory in this liberty cannot complain of the provision; but it works somewhat to the disadvantage of our civilization, for Chinese temples and Mohammedan mosques may be as freely erected in our cities as houses for Christian worship and propagandism. Under this provision, however, the Christian Church should so advance in its control of public sentiment as practically to prevent heathenism gaining a foothold on our shores or within our borders. The spirit of toleration so manifest in the Constitution should leaven the public thought, and dispose the nation to deeds of charity, both toward its own citizens in degradation and darkness and toward all other peoples. We do not regard the Constitution as infidel because God is not named in it, for the Book of Esther makes no reference to Deity, and there are hymns and sermons that are quite barren of a recognition of the divine Being or his providence. In view of its catholicity, its recognition of human rights, its far-seeing discernment of governmental ends, its provisions for the welfare of the people, its organic stability in time of trouble, and its adaptation to the conditions of the age, we must pronounce it the most remarkable, if not the strongest, governmental instrument ever fashioned by congress or convention, and ever proclaimed as the bulwark of any civilization.

Stephen A. Douglas could not have bequeathed a richer legacy to his sons than the exhortation to study, revere, and obey the Constitution and the laws under it, for it is the sheet-anchor of the nation's hopes and the guiding star to her destiny. The Constitution! The Constitution! Let it be cherished until the ages are fatigued with the burdens of time and sink away into eternal silence. EDITOR.

THE RELIGIOUS FACTOR.

The Declaration of Independence may be taken as the religio-political creed of the American people. It acknowledges the universal fatherhood of God and the brotherhood of man. It appeals to Heaven for the justice of its cause, and supplicates the Divine favor upon the issue.

At every stage of our national history our fathers acknowledged God as the sovereign ruler of the universe, as the giver of all good, as the saviour and friend of man, by whose favor and help nations and individuals have prosperity and blessing. They were not slow to recognize these truths always and everywhere. Our revolutionary struggle commenced, and was carried on, largely in and by the churches. Ministers and people esteemed it their first duty to defend their lives, their homes, and their liberties. Sermons were preached, fasts and special services were held, and every sanction given to resistance by the men to whom the people looked for direction in religious as well as civil affairs. Every defeat drove them nearer to God, and every victory called for special acknowledgment, and was celebrated with public thanksgivings. George Washington's inaugural address is permeated with the recognition of God and our obligations to him for his marvelous, almost miraculous, support and deliverance wrought out for us in times of our greatest distress and peril, and our dependence upon him for future guidance and protection. How can any one, in the light of history, question the sincere piety and consistent religious character of Washington?

The first one hundred and fifty years of American history is comparatively meager. Battling with poverty and hardships incident to pioneer life in the wilderness, fighting with Indians and wild beasts, suffering from excessive taxation and other forms of oppression from the mother (?) country, it is not strange that the colonists, having reclaimed this country from a wilderness, making it habitable for themselves and their children, should come to regard it as their country, and that they had a right to manage its affairs to suit themselves.

Surely no one at all acquainted with the heroic and sturdy character of our revolutionary fathers, the sacrifices and sufferings that they endured, their invincible courage and never-

failing confidence in the justice of their cause, can doubt that it was their faith in God that nerved and sustained them through their long and severe struggle, and that the Christian religion was the grand inspiration and support of their convictions and aspirations.

For the defense and support of our American institutions and Christian civilization we are indebted to all nationalities and all religions more than we generally give them credit for. Only a few weeks ago English, Irish, German, French, Scotch, Italian, Scandinavian, Bohemian, and Pole all united to celebrate the centennial of the adoption of the Federal Constitution and the inauguration of George Washington as the first President of the United States. On that occasion one hundred thousand churches and three hundred thousand public schools held special services, and listened to patriotic addresses. Some of the grandest utterances of that occasion were from Irish and German, from Catholic and Jew, all vying with each other to honor the day and the man, his principles and character, and in honoring him they proclaimed their allegiance to the constitution and the civilization of this country. Not only were all religions and all nationalities represented in the struggle for American independence, but also in the later wars—in 1812, the Mexican War, and the late Civil War of the Rebellion. We made no distinction between native and foreign born, between Protestant and Catholic, between Calvinist and Methodist, but all united in defense of what all claimed as *their* flag. The present and coming generations of all races in this country will be not only native but loyal Americans as we, if they are properly educated, and they will hold the blessings of civil and religious liberty as dear, and be as ready to sacrifice and die for this government, as the purest American. We owe it to them and to ourselves to see that they have the education and the Christian culture. Objects appear different to different individuals and from different stand-points. Travelers on the same road are very differently impressed by the landscape through which they pass. Some see nothing but the great waste of forest and prairie. Others behold with pleasure comfortable homes and farms, rich fields of golden grain and exuberance of flowers. Still others mark with saddened thought and lugubrious expression the cemeteries, and dwell with apprehension upon all the

accidents of which they have ever heard or read. We are apt to charge anarchism, infidelity, Sabbath desecration, saloons—with their unmitigated evils, incapable of exaggeration—and Clan-na-Gael assassinations to foreigners, forgetting or being willfully ignorant of the facts that, if none but foreigners were responsible for these, they constitute a very small minority; that the large majority of the foreign populations of this country have no sympathy with these things, but are as much opposed to them as we; also, that the meanest and worst of these dangerous classes can be duplicated by unscrupulous American demagogues and politicians, who gladly pander to all foreign habits and prejudices in order to secure their votes, by which they hope to attain to places of power and profit.

A few statistics as to the character and extent of religious enterprise in this country will be a fitting conclusion to this article, and an illustration of the religious factor.

The New York *Independent*, May 19, 1887, gave the following table of the leading denominations in the United States:

	Churches.	Ministers.	Communicants.
Methodist	47,302	29,493	4,532,658
Roman Catholic	6,910	7,658	4,000,000
Baptist	40,854	27,889	3,727,020
Presbyterian	12,868	9,429	1,082,436
Lutheran	7,573	3,990	930,830
Congregationalist	4,277	4,090	436,379
Episcopalian	4,524	3,865	430,531
Total	124,308	86,414	15,139,854

The number of Roman Catholic communicants is a probable estimate. Universalists, Unitarians, Quakers, Swedenborgians, Independents, Jews, and several smaller bodies or denominations are overlooked or not recognized because not generally reckoned as evangelical Christians. They are, nevertheless, not to be excluded in our estimate of the religious factor of the Republic. They are not pagans or infidels. However they may differ upon some points, they certainly all agree in most, while as to moral character, enterprise, liberality, and patriotism they will average with any of the leading denominations. They all accept the Bible as a revelation from God. With one exception they acknowledge Jesus Christ as the only Saviour. They all believe in the immortality of the soul, and future rewards and punishments, of some kind, conditioned upon character.

We have no exact statistics of these numerous societies or churches. It is certainly not extravagant to claim that, including these, there were, at the above date, not less than 150,000 churches, 100,000 ministers, and 16,000,000 members. At this writing, two years later than the above, the increase would certainly justify the estimate at present to be 200,000 churches, 125,000 ministers, and 20,000,000 members. To these must be added Young Men's Christian Associations, embracing thousands who are not included in the above. They have now in the United States over 1,000 organizations; value of property held by them, $8,944,000; annual expenses and disbursements, $1,560,000. The number of persons attending religious services more or less regularly, not members of Churches, would justify the conclusion that more than one half of the entire population of the United States is embraced in worshiping congregations. Taking the statistics of the Methodist Episcopal Church alone, exclusive of the Church South, we had in 1888, 25,000 Sunday-schools, with over 2,000,000 scholars, and nearly 280,000 teachers.

Value of church property, about	$100,000,000
Institutions of learning, seminaries, colleges, and universities	200
Value of buildings, grounds, and endowments	$20,000,000
Number of students in attendance (1888)	32,000

MONEY RAISED ANNUALLY.

For improvement and increase of church property	$5,760,252
For support of pastors	8,895,077
For missions	1,204,676
For church extension	141,100
For Freedmen's Aid and Southern Educational Society	84,587
For Sunday-schools and tracts	40,371
For education (ministerial)	88,221
For current expenses and other religious and charitable	2,140,031
For religious books, periodicals, etc	2,000,000
Total, annually	$20,354,315

These figures do not embrace the Church South or other branches of Methodism.

All other denominations are pushing Church enterprise in all of the above lines with more or less vigor and success. If the Methodist Episcopal Church represents one sixth of all the property owned, money raised and work done, and church members in the United States, Protestant and Cath-

olic, which can hardly be possible, the grand total would be as follows:

Institutions of learning owned and controlled by religious denominations	1,200
Number of students in attendance annually	192,000
Value of buildings, grounds, and endowments	$120,000,000
Number of churches	300,000
Value of church property	$600,000,000
Number of ministers	180,000
Amount paid annually for support of pastors	$50,000,000
" " " " missions	$6,000,000
" " " " other religious and charitable	$20,000,000
" " " " improvement in church property	$30,000,000
Number of Sunday-schools	150,000
" " scholars and teachers	12,000,000

The International Sunday-school Lesson Committee recently met at Saratoga for its nineteenth Annual Session, and reports that the estimated number of persons pursuing the course of study is 18,500,000. B. F. Jacobs, Esq., of Chicago, one of the originators of that enterprise, is my authority for saying that between 9,000,000 and 10,000,000 of these are in the United States. Surely any nation that has one half of its entire population identified in some way with the Church, as members or occasional attendants, and two thirds of its youth of school age in Sunday-schools; that holds and administers in the interest of religious institutions one thousand millions of dollars worth of property; that expends annually for improvements, charity, and current expenses one hundred millions, cannot be other than Christian.

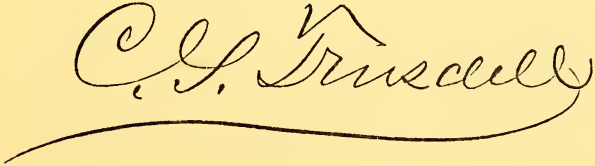
We believe, if correct statistics could be obtained to date, that the above estimates would be under the real figures. We have made no estimate of the millions invested and the amounts annually contributed for hospitals, homes, asylums, and all manner of outside charitable work, nearly all of which originated in Christian sentiment, and are supported by voluntary contributions, exclusive of State and municipal institutions and public charity.

We must not overlook the fact that there is a very large temperance sentiment among foreigners, and that there are many Protestant German and Scandinavian churches and Sunday-schools of nearly all denominations. These nationalities are by no means backward in religious enterprise; indeed,

they contribute annually for all religious purposes in proportion to their means, and in many cases *per capita*, more than the English-speaking people. They love liberty and education, and will unanimously resist any tampering with our public schools, or division of school funds for sectarian purposes. They hate anarchy and infidelity, and are mostly sober, industrious, law-abiding citizens, who appreciate the blessings of Christian civilization, and contribute in all possible ways to its advancement. They sustain periodical literature in their own languages, and have several colleges and theological schools. The controlling religious sentiment of this republic is Protestant Christianity. The fundamental political idea of this country is, as tersely expressed by the immortal Lincoln, a government "*of the* people, *for the* people, and *by the* people."

The institutions founded by our fathers or called forth by the exigency of the times, and which are ever to be maintained at any cost as the bulwark of our civil and religious liberties, are free church, free schools, free press, and free speech, manhood suffrage, an untrammeled ballot and an honest count. With these all encroachments can be resisted, and all proper reforms accomplished. Any man who opposes or violates any one of these is a common enemy, and dangerous to the peace of the State and the Christian religion. Every one who honestly accepts and faithfully conforms to these is entitled to respect and protection as a citizen and a brother. Only those who stand by these are worthy to be accepted as citizens of a free republic.

Protestant Christianity stands for these, and the American Republic guarantees these to every citizen. May both continue to increase and extend their influence and power as long as there are men on the earth who love truth and liberty and hate error and oppression. "What God hath joined together let not man put asunder."



THE MISSION OF THE REPUBLIC.

Nations as well as individuals have a divinely appointed mission. Israel was called to preserve and transmit the worship of God, and prepare for the coming of Christ. Greece had a mission in art, science, and philosophy. To Rome was assigned governmental solidarity and the development of law. Modern civilization is pervaded by elements derived from these nations. Others never realized their mission, or, having proved false to it, lapsed into barbarism. Of modern nations the mission of the British empire seems to illustrate the progress of a people to greater freedom and a better life through Christianity and commerce. The spread of these through colonial enlargement and various evangelistic agencies seems a part of its work.

The fathers of this Republic believed it had a special mission. Events since their day tend to confirm this idea. Whether its territory remains within present limits, or extends from Fundy's Bay to Behring's Straits, and from Nicaragua to the North Pole, the diversity of national life within its bounds, the favorable structure of the government, our genial climate, fertile soil, and varied products, the marvelous development of our resources, the increase of our manufactures and inland commerce—all taken in connection with the deliverances already accomplished for us and our increasing weight in the councils of the nations—indicate a mission unsurpassed.

The idea of government, both in Church and State, which it is the mission of such a country to teach and illustrate, is important. While ideas of government of the people, by the people, and for the people are winning their way among old-world nations, we, ourselves, have not in practice reached perfection. The Constitution of the nation and those of different States have been amended, and the end is not yet. The same may be, in substance, said of the constitution and outward government of the Church. The fathers of our Methodism, wise in their day, and divinely led, adopted a polity suited, in view of their surroundings, to wide and effective work. They brought back to the Church much of the outward organization, and, better still, the spirit and consequent triumph, of apostolic Christianity. But, more than is realized by many, Church

polity in our own and other denominations has already changed in some of its details. Neither Christ nor his apostles enjoined any exclusive form of government. Attachment to the old, without regard to present highest efficiency and surroundings, is as foolish as is needless change. Most Protestant Churches have in good part risen above the popish notion that ecclesiastics have sole right to govern the Church. We recognize that the laity are privileged to be as holy, and to labor with as much judgment for the glory of God, as preachers, and women as much as men. And yet mediæval distinctions in these respects between members and ministers, and between men and women, linger among us. The governmental mission of the Republic to those within its pale is to realize more fully the sacred sovereignty, the essential equality and responsibility of the people, and their right to participate in all that relates to the management of affairs both in Church and State.

The outward mission of the Republic is to liberalize the governments of other nations. To do this we need not enter on an armed crusade. The indirect influence of our example, institutions, and prosperity is already a mighty force in other lands. Every-where men are now disposed to inquire, and think, and trace effect to cause. It is true of the Republic, as of the Church, "a city set on a hill cannot be hid." More than one nation has caught the spirit of our people, and more or less perfectly incorporated it into their laws. Others are feebly groping in the same direction; while still others tremble with throes which presage an effort to throw off the yoke of tyranny. In this direction our mission is to illustrate to the world the value of freedom and free institutions, and, as a beacon, guide the nations to realize the same for themselves.

More especially is this true of the evangelistic work of the Church. On its religious life rests all the good there is in the nation. To successfully maintain it among ourselves we must labor to diffuse it among others. Not by indirection alone, but by immediate personal effort, and by systematic and vigorous organization, should this be done. It is not enough that religious sentiment should pervade our constitution and laws, and our Church and life-work. Our mission is to make this efficient in the instruction, elevation, and salvation of mankind. Of nations, as of individuals, God says, "Them that honor me will

I honor." As righteousness alone exalts a nation, our people should recognize that their true glory is to be found established in this, and their highest mission to diffuse its blessings to the ends of the earth. Regarding every man as a brother, created in the divine image and redeemed by Christ, it should be our pleasant task, in the spirit of the good Samaritan, to minister to the need of our farthest off as well as our nearest neighbor. When the American mind becomes bathed in this atmosphere we shall realize a political and religious power that will speedily make all things new.

Space allows only brief reference to the mission of our land in literature, science, and art. In these respects we may yet rival the palmiest days of the past, and possibly surpass them. Recognizing the rights and real dignity of the individual, and the majesty and sacredness of law, we have already somewhat shown what the untrammeled mind can do in these directions. Discoveries in science, inventions in art, and advance in the higher walks of literature have never, and nowhere else, been so rapid. Our scenery, history, and institutions; the struggles, hopes, and fears of our people represented in form and color, in beauty and in glory, as the original and vigorous American mind can present them, and made subservient to moral and spiritual culture and elevation; this, it is to be hoped, will be no small part of our mission.

Yes, moral culture and spiritual elevation. Not theoretically perfect constitutions nor forms of government, not intelligence nor wealth, not extent of territory nor increase of population, not military prowess nor exhaustless resources—not any one or all of these can be regarded as comprising and securing a mission worthy of this Republic. Others, great in these respects, have gone before and have been wrecked. It is only as we aid in molding for good the destiny of humanity, as we exert our mighty energies in ameliorating the condition of mankind, in redeeming the world from ignorance and sin and renewing it in knowledge and in holiness, that we can conceive or realize a mission worthy of the great American Republic.

It is unwise to ignore the hinderances against such a mission. A powerful and unscrupulous hierarchy, losing ground in the old world, has fastened its eyes, and is largely concentrating effort, on this Republic. It would destroy our systems of edu-

cation and suppress freedom of inquiry, freedom of speech, and freedom of the press. It holds that the magistrate should receive investiture from the priest, and the State be subject to the pope. Strikes and strife between capital and labor, between grasping and selfish monopoly, and honorable manly industry, too often occur. Intemperance, the prolific source of so much poverty, crime, and misery, still rears its hydra head, and the smoke of the distillery darkens our skies and poisons and pollutes our atmosphere. Did we look only on the darker side of affairs there are many fruits of man's fallen nature to discourage, to almost cause despair.

Besides immovable faith in the omnipotent reign of Heaven's love for man, the past history of the Republic encourages us. In the Colonial period, during the Revolution, in the times of transition from a loose confederation of colonies to the adoption of that Constitution which binds separate States into one grand nation, during the rebellion, when the life of the Republic was at stake, in the period of reconstruction which followed —at all these times destructive influences were at work arousing ghastly speculations quite equal to, if not greater than, any which now threaten. And yet a gracious providence marvelously wrought our deliverance. The ignorance, impiety, venality around us, the small amount of self-sacrifice and consecration to God among even good people, tempt us to over-estimate a past golden age. Washington and Asbury—the fathers of State and Church—shed a luster on their times which seems to make the present quite inferior. Those days did produce noble specimens of patriotism and Christian heroism. But it does not follow that the hope of the nation was any brighter then than now. No one acquainted with the facts of history can doubt that, with all its defects, and they are many and great, the present outlook is better than before. We are fascinated with the glory that gilds the mountain tops of the past and overlook the dense darkness of its dark valleys. In those days men who had hope in God and the mission of their country had also much of the opposition and oppression which make wise men mad. Dark forebodings of the future were theirs, even while they toiled and prayed and sacrificed for interests dearer than life. How comparatively peaceful and prosperous are our times! How many doors of usefulness open! How

many evils have been corrected, and how many laboring with intelligent zeal and love to help on every good cause in Church and State, in the nation and the world! The Jerusalem Church enjoyed themselves in the smile of the Lord, unmindful of his order to "go into all the world." The persecution that drove them out they thought was ruin. It only served to spread the fire, and illuminate and save themselves and others. So in the dark days of the rebellion, men's hearts failed them with fear when they saw the dismembered fragments of the Union rushing, as they thought, to destruction. What lamentations over the good times gone! Alas! they were hard, rough times, cursed with the sum of all villainies. But after the war how beautiful the dawn of a better day! The thunders that shook the earth and rent the sky passed away, and an atmosphere more fresh and clear, and a larger store of good from a land enriched with martyrs' blood, ensued. What a testimony for God and man was given by those who gave their lives for the life of the nation, and what an inspiring hope as to the future!

True, in this free land popery and infidelity have remarkable opportunity to manifest their nature and tendencies. But while evangelical Christianity is awake, and free to combat their errors, and is advancing in a ratio twice as fast as the population, there is little to fear. One hundred years ago popery and infidelity were relatively stronger in North America than now. Then the Churches had one communicant in thirteen of the population. Now there is one for every six. Nor need efforts toward right relations between capital and labor alarm us. Our great capitalists and corporations were never so much disposed to treat those in their service with fairness and render a just recompense. Never more than now has the interdependence of capital and labor been so well understood, and a spirit of sympathy and loyalty and an earnest effort toward right adjustment been so well and intelligently practiced. Self-interest is leading many of our large corporations to consult the well-being of their employees, and to honor the Lord's day by avoiding unnecessary labor. The ravages of intemperance are not only arresting greater attention, but there are wiser and more determined and successful efforts than ever to end them. Notwithstanding the opposition of

foes and the blunders of friends, the cause of temperance, by local option, legislative restriction, and constitutional prohibition is steadily advancing. Our Sunday-schools, and nearly all the benevolences of the Church, now so productive of good, were scarcely dreamed of one hundred years ago. For these millions of money are given, and the intelligent, earnest services of increasing millions of our wisest and best men and women. The work of the highest Christian education is receiving more and more attention. The tone of fashionable society and politics is steadily rising. No avowed blasphemer can secure the suffrages of any considerable number of people, and no production that reviles the name of Christ has any market value, while one hundred years ago infidelity largely ruled our educated classes, and the overthrow of Christianity was thought at hand. Surely, if the fathers of the Republic had reason to be hopeful of its mission, their children have a thousand-fold more so!

If our material resources have augmented at a rate never before seen, our educational and spiritual forces are advancing more rapidly. Best of all, we are beginning to realize the importance of our work in these directions, and to address ourselves to it in some measure commensurate with that importance and with our resources. What has been done only evidences our energies and indicates what we may yet do. If in the brief period of the past we have redeemed from savage wildness such an empire as now constitutes the Republic, what may we not accomplish when this favored land is brought more fully into the loving service of Christ! If in so short a time the Church has risen from such small beginnings to its present magnitude, what may we not anticipate when all who are called Christians become, in truth, witnesses for God and workers in his vineyard! Such we may humbly and yet confidently hope is, and is to be, the mission of the republic.

Alexander Martin.

Art. IV.—JACOB SLEEPER—A FOUNDER OF BOSTON UNIVERSITY.

It was in London thirty-three years ago that I first met the man whose honored name I have placed at the head of this paper. At that time he was in his fifty-fourth year, a striking specimen of manly strength and beauty. Well do I remember the impression produced by his genial spirit wherever he moved, and the naturalness with which among his acquaintance the central place was instinctively accorded him. He was on a journey, and to him as to me the scenes about us were new and full of interest. Our association was for a few hours only, but in those few hours his radiant nature so disclosed itself that I could never again think of him as a stranger. Then, as ever, he was the intellectually alert, highly informed, broad-minded, warm-hearted, unassuming Christian nobleman—as much in place in royal palaces as in the humblest home of want. Had I never met him again, I am confident that I should have remembered him as a man possessed of rare and beautiful powers, the whole harmonized and transfigured by a joyous Christian piety.

Four years later, unexpectedly appointed to the Bromfield-street pastorate, I was given new opportunity to sun myself in his genial and luminous spirit. Had I been older and wiser than I then was I do not know how I could have commanded the courage to attempt to minister to his experienced and instructed mind, or how I could have permitted him to call me his pastor. As it was I was ever conscious of the incongruity, and well content if I could only feel that as his assistant and representative I was effectually carrying forward our common work. In the inexperience of those years I found many a kind and considerate friend, but of him I must say that he seemed nothing short of a wise and affectionate father. From those days to the present hour a picture of his kindly features has had a place, not only in my heart, but also upon my study wall, and so in a kind of spiritual partnership we have wrought and thought together.

In 1861 a divine voice summoned me away, and for five years the ocean rolled between us. In 1867, however, in ac-

cordance with a leading equally divine, I was again permitted to take my stand beside him, and to share in labors of precious interest to us both. At first it was the reorganization and upbuilding of the oldest theological seminary of the Church. Two years later, with his brave colleagues, Lee Claflin and Isaac Rich, he was ready to engage in a vaster and more courageous enterprise, and to assume the responsibility of becoming an original corporator of Boston University. Twenty years ago, the twenty-sixth day of May, the thought become a deed. On that day the charter of the proposed university received the signature of the governor, who by a felicitous fitness of things was the Honorable William Claflin, son of the oldest of the three who bear the name of founders.

Let us pause a moment at this year of the founding of the university, 1869. It is a favorable point from which to make an observation.

Mr. Sleeper was in his sixty-seventh year, though seeming, as usual, at least a decade younger than he was. Admirably had Providence prepared him for the opportunities now opened before him. In his own land he had been called to superintend educational work of every grade, from that of a Sunday-school to that of the oldest of the American colleges. In England he had investigated the endowed charity schools of London with the same care as he had the ancient universities of Oxford and Cambridge. He had assisted in planting in Ireland, at Belfast, a noble institution of learning, a college under wise and evangelical leadership. He had participated in the organization of the New England Education Society, and had now served in its Board of Managers fourteen years. As a state-appointed overseer of Harvard University he had participated in the government of that institution twelve years. Of Wesleyan University he had been a trustee twenty-five years, and at this very time was president of its corporation. I have been told that early in his trusteeship in that institution, in a critical moment of its history, his brave words and braver deeds were the chief factor in averting an apparently inevitable disaster. In 1869 both Lee Claflin and Isaac Rich were members of the same board. All three were also members of the corporation of Wesleyan Academy at Wilbraham, where successive disasters from fire had called out the beneficence of

each. At this time Mr. Sleeper had been a Wilbraham trustee nineteen years. The same faithful three were also closely associated in the financial and general administration of the Boston Theological Seminary, an endowment for which they were seeking to create. Lee Claflin was the president of its board, Mr. Rich vice-president, Mr. Sleeper treasurer. With such burdens already upon their shoulders, and with a keen solicitude to take no step which should in the least embarrass or delay the development of these already existing and most important educational institutions of their Church in New England, it was certainly an act of uncommon courage, a proof of magnificent faith, that these three men should have given each other the word which created Boston University. The critical word was spoken, and though Mr. Sleeper was constitutionally the most cautious and conservative of the three, he was ready as soon as his colleagues were ready, and in all the struggling years which followed he never once wavered in his loyalty to the cause.

Twenty years have now passed. Two of those immortal founders were early taken away, Mr. Lee Claflin in 1871, Mr. Rich in 1872. A little younger than either, Mr. Sleeper has been spared to guard the work of all, to lend it his ripest thought, his shaping hand, his benedictions of love and charity. In this sacred service every quality of his noble character has been of signal value. His business sagacity has helped to conserve and increase the endowments which his own generosity helped to create. His never-failing cheerfulness and trust in God were sheet-anchors to the institution in the dark months which succeeded the disasters of the great fire and money panic of 1872. His experience in other institutions was a source of wisdom in the planning and management of our own. His trained and ripened power of gauging men, his delicate tact in dealing with them, his hospitality to new ideas, his sunshine of spirit and winningness of personal manners—all have contributed to the harmony and beauty and strength of our results. Amid it all, however, he ever bore himself with a modesty so genuine that at the least allusion to the importance of his services he was liable to blush with an almost maidenly confusion.

All in all, considering his ever flowing generosity, his per-

suasive personal influence in developing other patrons of learning, his perpetual encouragements to individual students and teachers, his services to educational interests both within and beyond the frontiers of the Christian world, it may well be questioned whether any other New Englander of business calling has ever rendered to the cause of Christian education a more vital, far-reaching, and enduring service.

Of Mr. Sleeper's strong natural endowments, of the rare perfection of their equipoise, of the secret of their harmonious development, the limits of this paper will not permit me to speak. I here consider him solely with reference to Christian education and his services thereto. In passing, however, I cannot refrain from saying that great Shakespeare, in sketching his highest ideal portrait of combined manliness, sincerity, freedom, judgment, generosity, employs no word which here falls short of beautiful embodiment:

> "His heart and hand both open and both free,
> For what he has he gives; what thinks he shows;
> Yet gives he not till judgment guides his bounty."

The trustees of the University, in attempting an expression of their esteem and love and sense of personal bereavement, have used the following language:

Mr. Sleeper was a man of noblest mold. Both the greatness and the balance of his endowments were remarkable. With kingly energies of will, he was as gentle as a child. Though possessed of exceptional wisdom he was ever in the modest attitude of a learner. Gifted with rare emotional susceptibilities, he was never the slave of passion. An admirable harmony of great powers and resources was the most striking of his personal characteristics.

A nature thus rich and large needed, in order to its full development, a life-aim high and worthy—motives of abiding strength. These came to him as they have come to so many others, in and through that mysterious working of God's Spirit whereby the penitent soul, believing on Jesus Christ, is set in joyous personal communion with the heavenly Father, and lifted to a range of life which is divine in its hatred of evil, and heavenly in its enjoyment of the good. In consequence of this genuine and conscious consecration of himself to the working of God's will each commonest act came to be invested with something of superhuman dignity and worth. His fellowship with the Father of lights environed his very being with that serene and vital atmosphere in which all sweetest graces of character are brought to

blossom. With such an irrepressible interior life it was more than easy for him to find his daily joy in speaking words of kindness and working deeds of love.*

How marvelous the period which this one life has covered! Born less than three years after the death of Washington, Mr. Sleeper was permitted to see the planting of nearly every educational institution of the country. At his birth there was as yet in the United States not one institution entitled to the name of an organized university. Not one of the theological seminaries of the country, now numbering one hundred and fifty, had then been chartered. Not one of our fifty law schools had then an existence. Of our one hundred and seventy-five medical and pharmaceutical schools but three were then in being, and those in their feeblest beginnings. Of all our scores of normal, scientific, artistic, commercial, military, agricultural, and technological schools, not one had yet been projected. A few feeble colleges and struggling academies constituted the only equipment of the Republic for the higher education.

Behold the changes effected in a single life-time! Those few and feeble colleges are become to-day three hundred and fifty in number, and among these are at least a half dozen any one of which has greater endowments and a larger student-

* The following biographical data will be prized and should go on record. Mr. Sleeper was born in Newcastle, Me., November 21, 1802. Orphaned at the age of fourteen, he was placed under the care of an uncle at Belfast. Here, under the ministry of the late Gershom F. Cox, he was led to enter upon the Christian life. In 1825 he came to Boston, at first for surgical treatment; but soon engaging in business he made that city his permanent home. He was an influential member and the last surviving original corporator of the Wesleyan Association—a body formed for the maintenance of a New England Methodist newspaper, and eventually erecting a building for denominational head-quarters at an expense of $300,000. He was chief benefactor of the New England Methodist Historical Society, and gave $20,000 for the endowment of the Wesleyan Home for Orphans and Destitute Children. Eleven thousand he gave to the New England Conservatory of Music. He was one of the most generous benefactors of the People's Church and of the Boston Young Men's Christian Association. The number of churches he helped to build or to relieve from debt no one can tell. It is estimated that his contributions toward the establishment and endowment of Boston University amounted to little less than $400,000. No good cause appealed to him in vain, and he was one of the men who *invited* appeal from persons of judgment and character. During the war he was one of Governor Andrew's council, and rendered the commonwealth and country precious services. In 1884 he was a delegate to the General Conference of the Church. His peaceful demise occurred March 31, 1889.

body than had the total number of American colleges at the date of Mr. Sleeper's birth. Moreover, at present, each passing year the educational capital of the country is increased by millions, and greater gifts are coming than any that have come. Whence this munificent and ever-augmenting tribute? Whence these multiplying institutions established to instruct and refine humanity? The answer is not far to seek. It is given in the deeds and consecrated lives of just such men as we here honor.

On the monument to Isaac Rich in Mount Auburn stands cut in marble the word of Christ to Peter: "That take and give, for Me and for thee." In one obvious sense this language applies to Mr. Rich with a fitness peculiar to a single calling, but in its deepest and truest significance it would equally apply to his friend. Happily for us, and happily for the world, Mr. Sleeper came early to the insight that all giving, in order to be truly Christian, must be an expression of personal fellowship with our loving Lord—must be done, not for him alone, nor for ourselves alone, but even as he himself so touchingly voices it, "*for Me and for thee.*"

Graciously did the heavenly Father order the circumstances of his closing hours. It was given him to leave each of the institutions he had loved and helped in a condition of greater prosperity than they ever before had known. It was a fitting time to say, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

For a little the coveted translation seemed to linger, but it was only that for a little he might further receive a reverence which earthly children alone could tender, and might further enjoy the ministries of an affection as yet unmatched. At length, in perfect serenity, his long bright day of earthly life was ended, and in the solemn quiet of a holy Sabbath evening he was summoned to the joy of his Lord.

> "The great Intelligences fair
> That range above our mortal state,
> In circle round the blessed gate,
> Received and gave him welcome there."

William F. Warren.

Art. V.—JOHN RUSKIN.

Every race and age, if not every nation, has its poets and prophets. Whether they are sent of God directly, or are the product of the highest forces and best tendencies of a people, matters not. In either case, if their mission is not one of blessing, it is because the people will not receive their message.

Like the potencies of nature which are ever struggling for higher and clearer expression, and find it in flower, fruitage, odor, form, beauty, so genius and goodness seem to be like products of the mental and spiritual potencies of a people, modified, of course, by environment, and differentiated by the relative persistency of the different forces struggling within them for mastery and expression.

The name of John Ruskin has been before the literary public for more than forty years, and commands as much interest to-day as ever. He is the expression of the broadest and highest culture of the Anglo-Saxon race, and of the English tongue, along the lines of sociology, art, and polite literature. Known best as the literary exponent of art, he is by no means a specialist, but is equally at home in sociology and economics, and occupies no mean place in scientific and theological studies. A tireless student, highly gifted by nature, having had every advantage of scholastic training in youth and manhood, inheriting an ample fortune, he has had the gifts, taste, time, means, and opportunities, to pursue lines of investigation and study open to but the favored few; that he has faithfully improved them, his various and voluminous works—comprising almost half a hundred volumes—attest.

His influence in the departments of study to which he has devoted his life is, perhaps, unequaled by any other writer in the English language. Not that his theories are all accepted by artists, or political economists, or Churchmen: the æsthetic, economic, or religious world; but, like the subtle influence of the sunlight when poured upon the earth, or the fragrance of a flower when breathed into the air, mankind are influenced by him and his teachings, while they declare his sunrays to be full of dust, and his perfume to be mingled with offensive odors. Part of this influence is due to the originality

of his thought, part to his candid spirit and evident familiarity with the subjects he treats, and part to the charming clearness and beauty of his literary style. No writer ever clothed his thoughts in finer garb. In clear, forceful, and graceful expression he is without a peer in English prose. Strength and beauty are the pillars which support this temple, as they did that of old. A temple in whose walls every stone is a gem, flashing prismatic hues; all as fair, and pure, and many-colored as the mosaics adorning St. Mark's in Venice, which he so graphically and worshipfully describes.

True, at times he permits his rhetoric to dazzle himself, and his imagination to run riot; but these are mere sportive sallies, the exuberance of conceptions which fill his mind, and overflow from it like falling sheets and torrents of water from an overflowing fountain, or like the rainbow-spangled spray of a cataract as it dashes itself over a precipice. But usually his style moves on like a majestic river, crystal clear, winding amid beautiful and continually changing scenery.

The Beauties of Ruskin can never be crowded into one volume. Attempt to gather all his flowers and you must gather every thing upon the sward, and instead of having a few bouquets you will have winrows of perfumed loveliness. The whole meadow is bespangled and variegated with color, and fragrant with every perfume. It is like a California road-side in the spring-time.

The effect of this style upon the reader is marvelous. It fires his imagination and arouses and stimulates every power of his soul. One has said: "Naturally I have no poetry in me; figures of speech fly from me; but when I read Ruskin he so excites me that they throng upon me, and beautiful, too, as troops of angels."

His finest writing is not found in his earlier works. *Modern Painters* contains hundreds of fine passages; so does the *Seven Lamps of Architecture*, *Stones of Venice*, and many of his smaller works; but his most vigorous, compact, forceful, and expressive writing is found in his later works, in many of his lectures, and especially in *Fors Clavigera; or, Letters to Workingmen.* These abound in gems of thought and expression. Satire, invective, pathos, poetry, beauty, and force are everywhere present. The nearer he approaches the insanity which

overtook him a few years ago, the brighter and more glowing is the splendor of his style. The star of his genius blazes brightest as it hangs in poise between sanity and insanity. Here the fire of his ardor, the holiness of his anger, and the most vivid of his thoughts are found in their intensest forms and most forceful utterance.

Ruskin's style is the farthest possible removed from any thing like rhapsody or "windy wordiness." It is not in the least like that of Krummacher, or Christmas Evans, or even Jean Paul Richter. There is no brilliancy in it like the brilliancy of the opium-eating De Quincey, or even like that of S. T. Coleridge, as illustrated in *Christabel* and the *Ancient Mariner*. It is simple, healthful, direct; removed alike from verbosity and an over-condensation. Smoother than Macaulay, simple as Addison, he always uses the exact language that expresses his meaning—enough words and no more. He says he never uses a word which he has not weighed thoroughly. He knows its root, its history, its development, and precisely what it expresses. This makes his meaning always clear. There is nothing esoteric, nothing secret, hidden away behind the frankness of its bright and glowing face, as it shines forth upon his page. There is nothing there Janus-faced, nothing diplomatic or capable of two interpretations. All is as clear, frank, and honest as himself.

It may be asked, What is the practical worth of any thing Mr. Ruskin has written? We have all long known of his literary merit; but is there any other merit? Is he not an impractical visionary? and is any thing he has written valuable, either in art or economics?

He has been, and is by many, considered untrustworthy as authority in these, and in other things. Even his literary attainments and work have been most unmercifully criticised. His descriptions of nature are said to be overdrawn; his theory of art foundationless; his dissertations upon political economy the ravings of a semi-madman; and his biblical exegesis and theological teaching, heterodox.

It is not the purpose of this paper to defend either Mr. Ruskin or his theories, but to point them out, show what they are, and how he has treated them; leaving them to defend themselves and the reader to draw his own inferences and form his own conclusions concerning them. It is worthy of remark, how-

ever, that the beauty of the world, nay, of all things, is in the see-er. To the dull, unimaginative mind, all description that rises above its own level will seem overdrawn. A poet can only be interpreted by a poet. Mr. Ruskin sees beautiful things where others do not, and he sees them because he has larger and keener eyes than others. He describes what he sees, and without doubt the description seems to himself tame indeed.

There is a single stand-point from which Mr. Ruskin must be judged. *He is a teacher of ethics. A moral philosopher.* This is the root out of which all his opinions and theories grow. He looks at every thing from the moral stand-point; a stand-point the central object of which is the most elevated, æsthetically cultivated, morally perfect, in every way developed, disciplined, refined, and purified human being. *Man*, and his development in nobility and true manhood, is always his ideal. Art is nothing only as it pertains to and helps in this; only as it expresses man's aspirations and conceptions along the lines of his moral and spiritual nature, and his struggles after a higher perfectness. It is highest and best when it expresses the purity and elevation of our nature, as nature about us expresses the elevation and purity of the Godhead nature. Therefore, that art which is nearest to nature, which is most like nature—as far as it is possible for art to be like nature—and which represents that which is good in man, is the best art; because it is just these qualities that represent God. This must, therefore, be the only criterion of truth and beauty, and hence the only standard of true art; that which appeals to the higher and nobler within us, excites and develops it, and not that which appeals to the base and vile, and develops it. True art is the expression of truth, of love, of faith, of aspirations after the godlike and the divine. That art is base, no matter what it shows of the dexterous hand, or brilliant execution, which represents and ministers to pride, to vanity, to the sensual and fallen part of our nature. So it is, in his theories upon sociology and economics, *Man* is the central object, and not material wealth; man developed and cultivated, in his moral and spiritual nature as well as his physical, intellectual, and æsthetical. He is, therefore, opposed to every thing in our civilization that dwarfs man, physically, mentally, or morally;

all that makes him a mere drudge, a beast of burden, or brutalizes him in the least; all that does not elevate and refine. And, as he believes our modern mechanical industries and forms of commercialism do debase man, he is opposed to them.

The same thing is true concerning his views of modern science. He judges it from the same stand-point and applies to it the same tests. He is as merciless in his criticisms of Tyndall, Spencer, Huxley, and that school, as he is of the art of the Renaissance, or of Doré, the modern stage, or the whole school of political economists, from Ricardo to John Stuart Mill. In all things he must be judged of from this same stand-point. Any other judgment does him injustice. This explains all his peculiarities, and gives him his true place in art, in literature, and in sociology.

Mr. Ruskin's criterion of the value of a work of art is not what the multitude think of it, but that which the refined and cultivated few think. The standards of art are the opinions of such persons, tested by time, and accepted by other persons of a kindred class, and only received by the many upon this testimony. The people who admire the gloss of a garment, or some tricks of the brush, or loudness of color in a painting, and pass by some work that reveals the most noble conception or most perfect truth because it is devoid of these, are not judges of art, and their opinions are worthless.

We must remember always, that his idea of a refined and cultivated person embraces moral and spiritual culture as well as intellectual and æsthetical. He says:

> Every kind of knowledge may be sought from ignoble motives and for ignoble ends, and in those who so possess it it is ignoble knowledge, while the very same knowledge is, in another mind, an attainment of the highest dignity, and conveying the greatest blessing.*

All true art, in his estimation, has a religious basis, and is impossible without religious faith. All other is an advertisement, more or less, of human vanity, and an exhibition of immoral quality. The true master never, in his work, purposely advertises himself or his skill.

> In the reading of a great poem, in the hearing of a noble oration, it is the subject of the writer and not his skill, his passion

* Preface to Second Edition *Modern Painters.*

and not his power, upon which our minds are fixed. We see as he sees, but we see not him; feel with him, judge, behold with him, but we think of him as little as of ourselves. Do we think of Æschylus while we wait upon the silence of Cassandra, or of Shakespeare while we listen for the wailing of Lear? *

His definitions and dissertations of truth, power, and beauty, are all based upon these principles. Truth of clouds, of mountains, of light, of space, etc. Beauty is the expression in material form of the attributes of God. Beauty is therefore based upon that which is godlike, and whether seen in inanimate form, or vital life, or wherever it may, it is always proclaiming its origin, and the nature of him who called it into being. Nothing, therefore, that is not of this character can have a place in true art, or contribute to its mission, save as it is introduced to bring out in clearer light these qualities.

This explains his *Seven Lamps* which are to guide in architecture—sacrifice, truth, power, beauty, life, memory, and obedience. Both material and work should represent an expenditure of means; not of money only or chiefly, but an expenditure of toil, of brain, of heart; of the soul and life, with its mightiest efforts and agonies, put into the work. Things made by machinery are not real art, because there has been no expenditure of heart and soul put into their production.

The work should be truthful. All imitation of real material is an abomination; imitation, especially in the material of a church edifice, is worst of all. It is a lie blazoned on the face of God's temple, where we should expect only truth. "Obedience," he says, "is that to which polity owes its stability, life its happiness, faith its acceptance, and creation its continuance." All true greatness is signalized by obedience. "Gravitation is less quietly, less instantly, obeyed by a grain of dust, than it is by the sun and moon; and the ocean falls and flows under influences which the lake and the river do not recognize." †

It was these principles which so arrayed him against the art of the Renaissance. It was no longer the expression of true faith, nor of pure character. It was material as well as feeble and false; it told alike of the decay of virtue and genius, and was blighting in its effects. The Egyptian, Greek, and Gothic

* Preface to Second Edition *Modern Painters.*

† *Seven Lamps of Architecture.*

shafts were types of the political and religious faiths of each people, but their combination in the Renaissance was a type of nothing but the lack of all sincere faith. The Egyptian, a group of columns supporting one capital, was a type and expression of absolutism; the many under the dominion of the one. The Greek single column and capital, the type of personality, standing by itself. The Gothic, the many united, yet each doing its own work, representing the Christian idea of brotherhood under the one head, Christ Jesus.

In the *Stones of Venice*, and in the fifth volume of *Modern Painters*, Ruskin traces this decay of faith and its effect upon art. The earlier periods, while less delicate in finish, were characterized by a vigor, energy, and naturalness of execution, altogether lost in the later periods. Both its architecture and its painting proclaimed this decay; a decay not confined to Venice, but one that spread its blight over the whole of western Europe. And this notwithstanding the revival of learning and the quickened intellectuality of the age. Indeed, the quickening of the intellect is of itself valueless, save as it is occupied with elevating and refining subjects. He says:

> We usually fall into much error by considering the intellectual powers as having dignity in themselves and separable from the heart; whereas the truth is, that the intellect becomes noble or ignoble according to the food we give it and the kind of subjects with which it is conversant. It is not the reasoning power which of itself is noble, but the reasoning power occupied with its proper objects. Half of the mistakes of metaphysicians have arisen from their not observing this; namely, that the intellect going through the same processes is yet mean or noble according to the matter it deals with, and wastes itself away in mere rotary motion if it be set to grind straws and dust. If we reason only respecting words or lines, or any trifling finite thing, the reason becomes a contemptible faculty; but reason employed in holy and infinite things becomes, herself, holy and infinite.*

Nothing can surpass his abhorrence of much of the art of Claude, and Nicolas Poussin, nor of that of many of the Dutch masters. His comparison of Angelico and Wouvermans is most marked. Wouvermans is carnal, Angelico spiritual; Wouvermans's pleasures are earthly, Angelico's are heavenly. Both are deficient. One lacks spiritual perception, the other perception of the human; because of this both lack healthful energy.

* *Stones of Venice*, vol. iii.

He divides the masters of painting into three schools—purists, naturalists, and sensualists. The purists leave out all the evil.

They gather the grace, light, life, and holiness out of what is presented to them, and leave the rest. . . . The faces of their figures express no evil passions; the skies of their landscapes are without storms; their prevailing color is brightness, and their chiaroscuro, fullness of light.*

To this class belong Angelico, Hembling, Perugino, Francia, and Raphael, in part. To the second, Michael Angelo, Leonardo Da Vinci, Giotto, Tintoret, Turner. Raphael, Titian, and Rubens belong to it in part. Murillo, Rembrandt, Teniers, and many others, belong principally to the sensualist school.

The naturalists are the best. They combine the spiritual and the human. If they portray the base, it is as a background to throw into clearer light the pure and holy. Titian's "Magdalene" is a red-faced, coarse, ignorant, animal woman; but by being painted in such manner, the power of Christ to transform and save the lowest stands forth all the clearer, and the painting itself becomes a sermon. So with Dürer's "Knight of Death" and his "Melancholia."

The decay of faith is first marked by decay of work. Fresco takes the place of mosaic; classic forms supersede the purer Gothic forms; so-called science and scientific rules take the place of the hand guided by genius, sentiment, and faith; work becomes mechanical instead of spiritual; the character and energy of the individual workman are lost; sculpture and architecture, and finally painting, minister to and advertise human pride and vanity. The tombs of the Doges of Venice began to represent the greatness and glory of the man, and were advertisements of their petty ambitions, wealth, attainments, and various vanities, instead of representing themes of eternal moment, which were those of the earliest art and the object of its mission. Self became foremost, the sensual prevailed; art set it forth and appealed to it. When Tintoret painted the presentation of his wife and children to the Madonna, they were put into the foreground and himself hidden away, while an an air of humility, awe, and worship characterized all. But Rubens, in painting a similar scene, puts no reverence, no awe, no worship into it. His wife is the Madonna, his youngest son is the

* *Modern Painters*, vol. v.

Saviour, his father-in-law is Simeon, and himself Saint George. The mosaics in Saint Mark's portray scenes of supreme happiness, the resurrection of Christ, and his triumph over the grave and kindred subjects, but when Rembrandt would represent a scene of supreme happiness he paints himself seated at a table, his wife on his knee, a glass of champagne in his hand, and a roast peacock on the table ready to be eaten.

Rising between the infancy of the Reformation and the palsy of Catholicism—between a new shell of half-built religion on one side daubed with untempered mortar, and a falling ruin of outward religion on the other, lizzard-crannied and ivy-grown—rose on its independent foundation the faithless and materialized mind of modern Europe, ending in the rationalism of Germany, the polite formalism of England, the careless blasphemy of France, and the helpless sensuality of Italy. . . . The whole body of painters necessarily fell into the rationalistic chasm. The evangelicals despised the arts. The Roman Catholics were effete or insincere and could not retain influence over men of strong reasoning power. . . . Artists became men without belief in spiritual existences, and without hope or affections beyond the grave.*

They painted on, but only in a commercial way, and the results were, shadows which proclaimed their origin: naked bodies; bloody martyrs with heads cut off; twisting limbs in judgment scenes; battles which portrayed beastly passion and cowardice; in a word, every thing low and sensual, debasing painter and people alike. The true mission of art had failed, because true and noble art was not.

The mission of Ruskin was to check this tide of death. To show its deathly quality, and to call men back to that which is true, pure, noble, and beautiful, though still human; not advertising its human weakness, but making it a background to bring out in clearer light that which is tender and divine, thus making the ministry of art a ministry to elevate and bless mankind, and not to degrade and hurt them. Whether correct in all his principles and teachings or not—whether he has missed the true nature and mission of art or otherwise—no man in modern times has done more to call attention to it, and doubtless much of the improvement in the later schools of painting and architecture, both in Europe and America, is due, directly or indirectly, to Ruskin.

The same principles guide him in his sociologic views. He

* *Modern Painters*, vol. v.

is as much a political economist as an art critic, and has written thereon almost as extensively. He is generally reckoned an extremist and visionary in this realm. He is opposed to steam and its application to machinery; to iron manufacture in most of its forms; and to machine work in all of its forms and of all kinds. The shriek of a steam whistle arouses him to battle, his wrath becomes hot, but it is a wrath that is born out of love for humanity. He believes the industries of the world, as revolutionized by steam and modern mechanical inventions, instead of blessing mankind curse them. The laborer becomes a serf. The division of labor dwarfs his powers. The greed for gain and struggle for existence, along with the hypocrisy and unbelief which prevail, debase and brutalize his nature.

He claims to be a disciple of Carlyle, and like him is bitterly opposed to the doctrines of *laissez faire* and the whole school of modern political economists. But he is no socialist or communist. His theories are Christian in spirit, if not practical. He is entirely free from all the vagaries of Tolstoï and that impractical school. He believes in the right of personal property, which he defines to be "the good things which a man has honestly got, and which he can rightly use," and says:

> Extremes of luxury may be forbidden and agony of penury relieved, but nature intends, and the utmost efforts of socialism will not hinder her intention, that a provident person shall always be richer than a spendthrift, and an ingenious one more comfortable than a fool.*

He says: "Political economy is neither an art nor a science, but a system of conduct and legislature founded on the sciences, directing the arts, and impossible except under certain conditions of moral culture." † That which is called political economy he defines to be "the investigation of some accidental phenomena of modern commercial operations, and untrue in these. . . . The maintenance of a state is the support of its population in healthy and happy life." Therefore the object of political economy is "the multiplication of human life at the highest standard," and that highest standard is the most perfect body, mind, and moral nature. Its supreme, central object, therefore, is *man*, and not *wealth*. The material things which conduce to this end are alone proper objects of pursuit.

* Preface to *Munera Pulveris*. † *Munera Pulveris*, chap. i.

Wealth consists in things essentially valuable. Value is the life-giving power of a thing, and is twofold: intrinsic and effectual. Cost is the quantity of labor required to produce a thing; price the quantity of labor which its producer will take in exchange for it. Cost and price are commercial conditions. Intrinsic value is in the things themselves and not their use, and does not depend upon the market price. The production of effectual value always involves two needs: first, the production of a thing essentially useful, and, second, the production of a capacity to use it. When these come together there is wealth; when they do not there can be no wealth. "No noble thing can be wealth save to a noble person." A horse is useless to one who cannot ride, a painting to one who cannot see.

He groups valuable things under five heads: 1. Land, with associated air, water, and organisms. 2. Houses, furniture, and instruments. 3. Stored or prepared food, clothing, and medicine. 4. Books. 5. Works of art.

The value of land depends upon its fertility, healthfulness, and beauty. If properly cared for it is the most precious of property. The value of buildings is found in their strength, convenience, size, location, and architectural beauty. The value of furniture and instruments, in their power to assist in human labor of head or hand. Of food, medicine, luxuries, in their essential, æsthetic, and ethical qualities. Of books and works of art, in their preservation of facts, and in their ability to excite noble emotion and intellectual action. The province of society is to foster good literature and art, and render it acceptable to the people.

Money is a documentary expression of a legal claim. If it were all destroyed the world would be neither richer nor poorer. It cannot be arbitrarily multiplied. Riches consist in the claim which any one may have upon the wealth of the world, and may be limited by either legal or moral restraint. When the few are rich and the many poor society is in an unhealthful condition. The distribution of riches he divides into selection, direction, and provision. Selection provides for ownership—says who shall own the things; direction provides for authority over labor; provision provides for the accumulation of capital.

The whole of political economy, he holds, is contained in these three things, and he amplifies them in accord with his

humanitarian and moral ideas. Things hurtful to man have no value. Rum, fire-arms, and munitions of war are worse than valueless, and their manufacture waste. Things machine-made, houses, cloths, utensils, imitations of works of art, have but little value in developing the human mind or heart, or adding to the sum of human good, and are, therefore, of very limited worth. "Wealth does not consist in the accidental object of a morbid desire, but in the constant object of a legitimate one."

A man's power over his property, he contends, is fivefold. Use for self, administration for others, ostentation, destruction, or bequest; and possession is only found in the first, and is sternly limited to shelter, a little food, a few clothes, a few books, a little admiration of works of art. About all one can do with property is to administer or maladminister it, or become a curator of what he imagines to be his.

Wealth must always be to a people a variable quantity and quality, depending upon the number of persons who have a capacity for its use and appreciate the different things which constitute it, and consists in the relation of these things to the following questions: What is the nature of the things it has? What is their quantity in relation to the population? Who, and how many, hold them, and in what proportions? Who are the claimants upon them, and in what proportions? What is the relation of the thing to the currency? The things held may be profitable or useless: food, clothing, books, houses, works of art; or sky-rockets, gunpowder, chromos, or rum. The more it has of the latter the poorer a people are. So that the laws of a true economy do not depend upon demand and supply, but principally upon what is demanded, and what supplied.

He denies utterly the wage fund theory, is opposed to interest upon money, and favors a rent only sufficient to keep up the wear and tear of property and pay its tax. He contends that labor is not limited by capital, save by the capital of heart and hand. Capital is the product of labor, and is valueless without it; and if all of it was swept from existence labor could produce it again, as it is constantly increasing it now.

Space will not permit a further amplification of Mr. Ruskin's theories of political economy. The reader will find a full discussion of the subject in his *Munera Pulveris* and *Fors Clavigera*, with ample illustrations and various puttings of the case.

These theories are so at variance with those generally received that they have attracted but little attention from thinkers; but, true or false, they are an attempt to take the science of political economy out of its utter materialism and supreme selfishness, and re-assert the grand old truth that it is "righteousness exalteth a nation," while "sin is a reproach to any people," and a declaration that the solution of all social and economic problems must be found in the application to them of the principles of the Gospel of Jesus Christ.

He attributes the miseries of the slums, the debasement of the people, the poverty and suffering, the wretchedness and cruelty, the seething mass of moral rottenness and death, to the practical infidelity which declares in practice that God's laws are right in theory, but the devil's laws are the only practical ones in business, and to what he deems the imbecile and wicked social and economic order of the present times. Living is more expensive, life more burdensome, poverty and want more prevalent, the people more brutalized, because

> The greater part of the labor of the people is spent unproductively; that is to say, producing iron plates, iron guns, gunpowder, infernal machines, infernal fortresses floating about, infernal fortresses standing still, infernal means of mischievous locomotion, infernal law-suits, infernal parliamentary elocution, infernal beer, infernal gazettes, magazines, and pictures. Calculate the labor spent in producing these infernal articles annually, and put against it the labor spent in producing food; the only wonder is that the poverty is not tenfold what it is.*

He believes that government should be so far paternal that it should foster the healthful pursuits of a people, preventing hurtful ones; that every manufactured article should be required to be of good workmanship and material, and that it should never be sold for less than cost of production; that a minimum price should annually be set upon all things, according to locality, cost of production, and transportation. This would prevent underselling, imperfect manufacture, and the demoralization which grows out of a conscienceless competition.

He is not in favor of a democratic form of government, but of an aristocratic one. He believes in a ruling class, ruling because of qualification to rule; and a lower class, removed alike from serfdom and sovereignty.

* *Fors Clavigera*, vol. i.

Mr. Ruskin is an eminently devout and religious man. In earlier life he was strictly Evangelical, and is still so in a large measure; but his views have widened as knowledge has increased, and in his later writings there is a seeming departure from his earlier faith, yet it is but seeming. There is a breadth and sweep of moral vision that is very wide, but he never loses his reverent spirit, veneration for God's word, or spirit of love for God's creatures. Nay, these rather increase, and because they do he is unsparing in his castigation of the Church when it fails to measure up to its care of, and work for, the best interests of mankind. *Sesame and Lilies* furnishes fine illustrations of this, as well as numberless passages scattered through all his later works, where he shows a loss of respect for a good deal of the so-called Christianity of the day, as many earnest and broadly cultured men do. Many of his expositions of Scripture are novel, but they are valuable and suggestive. They are conceptions from an independent stand-point, and as such are worthy of careful study.

When you take up a work of Ruskin you may be sure that you will find nothing in it to lower your moral tone, but every thing to stimulate and elevate it. Whether you agree with him or not you will be impressed with the fact that he is no ordinary man, but one of profound thought and learning, candid, honest, and sincere. He believes what he advocates, and is imbued with reverence for God and love for his fellow-men. A spirit strong, tender, loving, and true, you cannot read him without in some measure partaking of a like quality of spirit. No man of the century will leave behind him a greater or more beneficial influence in the lines of his pursuits and teaching than he. Charming in style, beautifully poetic in thought, a diction that is the admiration of the English-speaking world and the ornament of the English tongue; with a thoroughness of culture in æsthetic and literary lines unequaled, allied to a spirit philanthropic, tender, loving, yet strong; a devoutness like that of an olden prophet, and a heroism and industry unsurpassed, John Ruskin stands forth an honor to his race and a benefactor to mankind.

W. N. McElroy

Art. VI.—THE CHRONOLOGY OF ISRAEL AND ASSYRIA IN THE REIGN OF SHALMANESER II.

It is the purpose of the following paper to show the actual agreement of the biblical and Assyrian chronology for the period embracing the first twenty-one years of the reign of Shalmaneser II. (B. C. 860–839). There will thus be established the general accuracy of both accounts. So far as may be necessary for this purpose the events in the history of Judea, Israel, Assyria and Syria, or Damascus, will be synchronized.

For this synchronization it is of importance to settle the question, "Was A-ha-ab-bu Sir-'-lai Ahab of Israel?" Assyriologists for the most part affirm, George Smith seems to deny. Rev. D. P. Haigh suggested that the geographical name should be read "Su-hala, or Sam-hala, or Sav-hala, a kingdom near Damascus."* The phrase occurs but once; namely, in Shalmaneser's Karch (Kurch) monolith account of the battle of Karkar (Qarqar, Aroer), fought in the sixth year of his reign.

Schrader† renders this account thus: "Karkar, my (his) royal city, I destroyed, laid waste, consumed with fire, 1,200 chariots, 1,200 horsemen, 20,000 men of Dad'idri of Damascus; 700 chariots, 700 horsemen, 10,000 men of Irchulin of Hamath; 2,000 chariots, 10,000 men of [A-ha-ab-bu Sir-'-lai] Ahab of Israel; 500 men of the Guaen; 1,000 men from the land of [Mu-us-ra-ai] Egypt; 10 chariots, 10,000 men from the land of Irkanett; 200 men of Mantinubaal of Arvad; 200 men from the land of Ursanat; 30 chariots, 10,000 men of Adunuba'al of Sizan; 1,000 camels of Gindibuh of Arba; . . . 100 men of Bahsa, son of Ruchub of Ammon; these twelve princes he (that is, Irchulin of Hamath) took to his assistance, advanced to join combat against me." It is important to keep in view that the head and front of this alliance was Irchulin of Hamath. So Smith: "Irchulena, king of Hamath, having summoned his allies to his assistance," etc.‡ The Assyrian defeated them, and writes: "14,000 of their troops I slew." He here and in the two other accounts claims that twelve kings were opposed to him (apparently not including Dad'idri), but

* Smith, *Eponym Canon*, pp. 189, 190.

† *Cuneiform Inscriptions and the Old Testament, Eng. Translation*, vol. i, p. 186, etc.

‡ *Assyria from the Monuments*, p. 50.

names only eleven persons. In the inscriptions on the Black Obelisk he claims to have slain 20,500; in the Bull Inscription the number is 25,000,* a variation for which no reason is given.

The fact may be emphasized that neither A-ha-ab-bu nor Sir-'-lai have been elsewhere found among the cuneiform inscriptions, and also that Israel is never elsewhere represented by Sir-'-lai. The unchallenged names of Israel from the time when first referred to are, according to Schrader, "mat Bit-Humri"—land of the house of Omri; or "mat Humri"—land of Omri; Sa-mi-ri-na—Samaria (pp. 178, 179). These names are used from the time of Shalmaneser II. to Sargon, after whose reign the land is never again mentioned (p. 181).

On the same Black Obelisk on which he gives an account of this very battle of Karkar, Shalmaneser himself uses the expression "abal Hu-um-ri-i"—son of Omri—to identify the king of Israel who, twelve years afterward, paid him tribute. That he should use a name to designate Israel never before and never afterward used for that purpose, nor indeed for any purpose, since it is never again found, is altogether incredible, and the interpretation is absolutely unsupported by any other evidence. It may, therefore, fairly be doubted that either Ahab or Israel was intended by the "great king" in the Karch inscription. Neither of the names is orthographically the same as the Hebrew אַחְאָב, Ahab, and יִשְׂרָאֵל, Israel. A mere inspection proves that, and no reason has been given for the difference.

Starting, then, with this usage and this palpable difference in the two names as valid presumptions against the assumed identifications, we proceed to consider the statement that this prince, in addition to the 10,000 men, sent 2,000 chariots; the most numerous contribution of this arm of military service made to the league. That Ahab of Israel should furnish 2,000 chariots may at once be pronounced incredible. The traditions and fundamental laws of his kingdom were against their accumulation, and his country was unfavorable to their employment. Of the 1,700 which David captured he retained only 100, and Solomon, at the zenith of his power and prosperity, had but 1,400 chariots (1 Kings ix, 19; x, 26). The Philistines, who held the level country along the sea-coast, had numerous chariots, as had also the peoples to the north of Israel; but that

* Smith, *Eponym Canon*, pp. 108, 109, l. 6, 7; pp. 110, 166.

Ahab could send 2,000 chariots, and suffer this loss in addition to the 10,000 men without its being noted in the biblical account, and yet feel strong enough to undertake the recapture of Ramoth-gilead, seems impossible. The highest number contributed by any other ally was 1,200. So-called Egypt, where chariots abounded, sent none, an omission which gives rise to a suspicion that "mat Mu-us-ra ai" may not be Egypt at all. It is not denied that Israel had chariots, for at a later date we read that the Syrians destroyed all the chariots of Jehoahaz except ten. The objection lies against the number (2,000) as incredible in a king of Israel, but not at all so if said of a prince or king from another part of Syria, as of Irchulin of Hamath, or of a king of Phenicia or Philistia. It must also be remembered that this battle of Karkar had nothing whatever to do with the alliance existing between Ahab and Ben-hadad, even on the theory adopted by Schrader, since the men and chariots were sent to aid the king of Hamath and not the king of Syria, and all attempts to make this a part of the arrangement with Ben-hadad must, for that and other reasons, utterly fail.

Further, it is admitted that the chronology of the period, as gathered from the biblical history, is inconsistent with this exposition of the great king's statement. Neither will it harmonize with the order and time which subsequent events require; as these are understood by Assyriologists generally.

Thus, Shalmaneser states that in his eighteenth year a ruler of the land of Omri, after the defeat of Hazael, or at some time during that year, paid tribute to him. This prince, termed Ja-u-a, is claimed to have been Jehu the son of Nimshi. But it can be clearly shown that if the former was Ahab the latter could not be Jehu; and, for the same reason, if the latter was Jehu the former could not be Ahab; for the battle of Karkar was fought subsequently to the battle at Aphek, when Ahab and Ben-hadad formed an alliance. This was three years before Ahab began the war against Ramoth-gilead, which resulted in his death. (1 Kings xxii, 1, etc.) As Schrader's supposition is that the disastrous defeat of the Hamathite and Hittite league at Karkar emboldened Ahab to strike for Ramoth-gilead (a strange supposition, since Ahab's loss was as great proportionately as that of Damascus), we may not be far wrong if, upon this theory, this defeat is put one year before Ahab's death.

But the date is definitely fixed in Shalmaneser's sixth year. On Schrader's theory the death of Ahab would fall in Shalmaneser's seventh year. Ahaziah, Ahab's son, reigned two years, and was succeeded by Jehoram, who reigned twelve years, after whom Jehu reigned twenty-eight years, who, according to this theory, is said to have paid tribute in the eighteenth year of this Shalmaneser II. On the Black Obelisk the statement is made without date, thus: "Tribute of Ja-u-a abal Hu-um-ri-i; bars of silver, bars of gold," etc., "that I received." In another account he gives the year of his reign thus: "In the eighteenth year of my reign I crossed Euphrates the sixteenth time." He then tells of his victory over Hazael, and concludes thus: "At that time I received the tribute of the Tyrians, Sidonians, sa Ja-u-a abal Hu-um-ri-i (of Ja-u-a, son of Omri)." *

The events of the reign of Shalmaneser may now be synchronized in so far as they are supposed to affect Ahab and Jehu, simply regarding, for the present, the lapse of time without attempting to fix the year B. C.

The battle of Karkar, in which Ahab is supposed to have participated, was fought in the sixth year of Shalmaneser's reign. The tribute was paid in his eighteenth year, twelve years after that battle. That battle, if Ahab were in it, or if it were fought during his reign, could not have been fought later than the year prior to the campaign of Ramoth-gilead, at the close of which Ahab lost his life. In that case Ahab would reign one year after the defeat at Karkar. His son, Ahaziah, reigned two years, and his grandson, Jehoram, had reigned twelve years when slain, and the throne was occupied by Jehu. We have, therefore, clearly (1+2+12) fifteen years from one year before Ahab's death to the murder of Jehoram and the usurpation of Jehu. But there were only (from the sixth to the eighteenth year) twelve years from the battle of Karkar to the time when the tribute was paid, which twelve years, on the hypothesis under consideration, would terminate three years before Jehu came to the throne; and as this is certainly the most favorable way of putting the case for the view that Ahab and Jehu are indicated, it indisputably follows that if Ahab of Israel was at the battle of Karkar, then Jehu of Israel did not pay tribute as king of Israel in Shalmaneser's eighteenth year;

* Schrader, p. 199, etc.

and, on the other hand, if Jehu did pay tribute twelve years after the battle of Karkar, then Ahab of Israel is not the prince indicated by Shalmaneser as A-ha-ab-bu Sir-'-lai.

That he was not, it is thought may be proved by the following testimony of Shalmaneser himself. To this end it is important to be reminded, that in the accounts which the great king gives of the four defeats or battles with the Hamathite and Hittite league, he mentions, as present in each of them, Dad'-idri, or Ben-hadad of Damascus, or Syria, and "twelve kings who in each other's power trusted." In the Black Obelisk account of the battle in his eleventh year he specifies: "Ben-hadad of Syria, twelve kings of the Hittites to each other's power trusted. Their overthrow I accomplished." * Schrader gives the same passage thus:

> In the eleventh year of my reign I crossed the Euphrates the ninth time. Cities without number I conquered. I marched down against the cities of the land of the Chatti, the land of Hamath; I conquered eighty-nine cities. Dad'idri of Damascus, twelve kings of the land of the Chatti depended mutually on their power; I put them to flight.—Pp. 192, 193.

This seems conclusively to show that the parties who were confederated together with Irchulin of Hamath, excepting only Ben-hadad of Damascus, were all Hittites (Chatti), and goes, also, to confirm the suspicion that even "Mu-us-ra-ai" is misrendered by Egypt. It would seem, also, that Irchulin and his people of Hamath were Hittites.

There are still other chronological difficulties in the way of the acceptance of the theory of Schrader and his school. According to the usual biblical chronology, the date of the accession of Ahab is put by Usher, B. C. 918; by others, 916; Jehu's usurpation, 884, thirty-eight years later. Shalmaneser's date is given by Canon Rawlinson, 858; by Smith, 860 or 859; by Schrader and Sayce, 860. There seems no good reason for rejecting the Assyrian date for Shalmaneser (860 or 859), nor the biblical date for Ahab, except what arises from this supposed identification of Ahab in the sixth, and of Jehu in the eighteenth, year of Shalmaneser. If Ahab were intended, then either the Assyrian date must be thrown back,

* Smith's *Epon. Can.*, p. 112, l. 88, 89; comp. p. 108, l. 95; p. 109, l. 6; p. 111, l. 37, 38; p. 113, l. 91.

or the date of Ahab must be brought down some thirty-eight or forty years; but it still remains, as has been above shown, that the twelve years, from the sixth to the eighteenth year of Shalmaneser, will not cover the time (fifteen years) that elapsed from Ahab's date to the accession of Jehu. In either case the chronology would be greatly confused, and synchronization is impossible.

If, now, acting upon the probabilities, if not certainties, created by the foregoing discussion, the identification of A-ha-ab-bu Sir-'-lai as Ahab of Israel be rejected, an apparently insuperable difficulty is at once removed. The chronology and synchronization from the time of Hazael's usurpation would then appear as in the following tabulated statement:

YEAR	THE KINGDOM OF			
B. C.	JUDAH.	ISRAEL.	ASSYRIA.	SYRIA OR DAMASCUS.
885	Ahaziah [1 yr.].	Jehoram's 12th year.	Assur-na-zir-pal [25 yrs.]	Hazael [49 yrs.].
884	Athaliah [6 yrs.].	Jehu [28 yrs.].	" " " "	
878	Joash [40 yrs.].	"	" " " "	
860	"	"	1st Shalmaneser II. [35 yrs.].	
856	"	Jehoahaz [17 yrs.]. (Ja-u-a-haz.)	5th	In these four battles Ben-hadad, son of Hazael, commanded the Damascene contingent under the Hittite king, Irchulin of Hamath.
855	"	2d	6th Defeats Hittites at Karkar.[1]	
851	"	6th	10th Defeats Hittites in battle.[2]	
850	"	7th	11th Defeats Hittites in battle.[3]	
847	"	10th	14th Defeats Hittites in battle.[4]	
843	"	14th tribute of abal Hu-um-ri-i.[5] (Ja-u-a-haz).	18th Defeats Hazael in battle.[6]	
840	"	17th	21st Invades Hazael's kingdom.[6]	Hazael's cities taken.
839	"	Joash, or Jehoash [6 yrs.]. (Ja-u-ash.)	22d	
838	Amaziah [29 yrs.].	Joash.	23d	
836	"	"	25th	Ben-hadad, son of Hazael, begins his reign.

year of Jehoahaz's reign.

year of Shalmaneser's reign of 35 years.

[1] *Ep. Can.*, p. 108, l. 90-102; p. 109, Ext. ii, l. 5-8; Ext. iii, l. 56-66.
[2] *Ep. Can.*, p. 110, Ext. iv, l. 29-54; Ext. v, l. 85, 86.
[3] *Ep. Can.*, p. 111, Ext. iv, l. 85-89; Ext. v, l. 87-89.
[4] *Ep. Can.*, p. 112, Ext. vi, l. 43-46; Ext. vii, l. 91, 92. Schrader, vol. i, p. 193.
[5] *Ep. Can.*, p. 113, Ext. viii, l. 1-26; Ext. ix, l. 97-99, p. 114.
[6] *Ep. Can.*, p. 114, Ext. xi, l. 102-105.

With this arrangement, the synchronization of the eighteenth year of Shalmaneser with any year of Jehu is impossible, and Ja-u-a abal Hu-um-ri-i cannot therefore be intended for Jehu, the son of Nimshi. As pointing toward another solution or identification, it may be observed that Ja-u or its Hebrew equivalent is found either as a prefix or suffix to the name of every king that reigned, both in Israel and Judah, for years before and during the entire reign of Shalmaneser. This suggests the probability that this Ja-u, Ja-hu, or Je-ho, had, like Pharaoh in Egypt, become a general title for these kings, and was considered, therefore, as a sufficient designation by the Assyrians when accompanied by the name of the country, the capital, or the dynasty, especially so famous a one as Omri. Thus the name in question would mean the Ja-u, or Ja-u-a, that is successor or heir of Omri. So we have (p. 209) Ja-u-a mat Ja-u-da-ai, equivalent to Ja'u the Judean. The name of Ahaz is given on the monuments "Ja-u ha-zi mat Ja-u-da-ai, equivalent to Ja-u—Ahaz of Judah, or the Judean" (p. 249). Here Ja-u is used as a prefix to the royal name, though wanting in the Hebrew. Schrader writes concerning this:

> The difference in form, namely, Ja-u-ha-zi in the inscriptions, instead of Ahaz in the Bible, may then be explained by the assumption, either that the later Jews changed in the Old Testament the real name of the king, namely, Joahaz, into Ahaz, by the omission of the Divine name, in consideration of the king's idolatrous tendencies; or that the Assyrians by a mistake transferred to Ahaz the name of a previous king that resembled his in sound, namely, Joahaz. I regard the former supposition as the more probable.—Pp. 255, etc.

But for that supposition there is not a shadow of authority in the Bible—no intimation that he ever had that prefix; and certainly if the change had been made for the reason stated it would have been noted by the "redactor," so-called. As to the second supposition, to adopt it would at once make the use of biblical names in the inscriptions utterly uncertain. For if a mistake of this kind happened in one case there is no reason why it may not have occurred in other cases, and we may then abandon any attempt at synchronization by the monuments. Unfortunately for this supposition, also, there was no preceding king of Judah of the name of Joahaz. The only name that has any resemblance to it is that of Joash, or Jehoash,

whose reign began nearly one hundred and forty years before Ahaz ascended the throne, and it is certainly wholly improbable that the Assyrians would go back one hundred years for the name of the reigning monarch. If they were stupid enough to do this, and were so utterly ignorant of contemporary matters as this would indicate, what reliance can be placed on their records, and why should we accept their data in preference to the biblical account?

Is it not much more likely that the Assyrians followed a common practice in the use of this as a customary title of the Israelitish and Jewish kings, much after the Egyptian manner with their kings; at times without a personal name, as during the exodus we have Pharaoh; at other times attaching to it a personal name, as Pharaoh-Necho? Just as we may say "king of Greece" or "queen of England," without giving the personal name, letting that be determined by the date in the history of the country named. As a suffix the monuments give it in Ha-za-ki-*ja-u* for Hezekiah (p. 279.) So Az-ri-j *a-a u*, or Az-ri-*ja-hu*, for Azariah (p. 211), supposed to be the same as Uzziah.

For the reasons above given it seems to follow:

1. That A-ha-ab-bu Sir-'-lai was not Ahab, king of Israel.

2. That Ja-u-a abal Hu-um-ri i was not Jehu the son of Nimshi, but the contemporary king over the land of Omri—Israel, whose personal designation is not given, but by means of the date, on turning to the history of Israel, just as we would in a similar case turn to the history of Greece or England, the name of the king is found to be Jehoahaz; that is, Ja-u-ahaz.

3. That Shalmaneser, therefore, thus designates the king, or Ja-u, reigning in his eighteenth year, who, as just stated, was doubtless Ja-u-a-haz, that is, Jehoahaz, then in his fourteenth year, three years before his death and the accession of his son, Ja-u-ash, that is, Jehoash.

That the tribute was paid by Jehoahaz in his fourteenth year is by no means improbable. It may, indeed, serve to explain a statement made in the biblical account which has hitherto been without a satisfactory solution. In a parenthetical clause (2 Kings xiii, 5, 6) it is said:

> And the Lord gave Israel a saviour, so that they went out from under the hand of Assyria; and the children of Israel dwelt in

their tents, as beforetime. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin, but walked therein ; and there remained the grove also in Samaria.

If this saviour was Shalmaneser, by his attack upon Hazael, which occurred in the fourteenth year of Jehoahaz, and again in the year of that king's death, a reason appears for their still continuing in their idolatry, since it would be a most likely conclusion that they were indebted for their relief not so much to the intervention of Jehovah as to that of the gods whom the other nations worshiped. That there was some easement from the oppression of the Syrians seems further indicated in the 23d verse. For, after stating in the 22d verse, "But Hazael king of Syria oppressed Israel all the days of Jehoahaz," there is added (verse 23), "And the Lord was gracious unto them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his presence as yet."

This evidently points to some relief which had been obtained, and, if obtained by means of tribute paid to Shalmaneser, it may still be true that "Hazael," in this indirect manner—the payment of tribute being the result of his oppression—and perhaps also in the interval between Shalmaneser's eighteenth and twenty-first year by raids and invasions, "oppressed Israel all the days of Jehoahaz." But if the Assyrian history is to be relied upon, the Syrians were not in condition to oppress Israel to as great a degree as before, and a decided change for the better must have taken place in the concluding years of Israel's king, contemporary as they are shown to have been with the years during which the Damascene power was completely broken down ; so that when Ben-hadad the son of Hazael came to the throne he was easily beaten by Joash, the successor of Jehoahaz. The fact that this was the first time that Israel had paid tribute to a foreign power may perhaps account for the record omitting this humiliating incident in the king's history ; or the writer may not have known that the relief was brought about by the payment of tribute, but accepted the attack upon Hazael as a providential interposition in their behalf ; and this, indeed, seems to be his view.

In further confirmation of the suggestion that in that age Ja-u, that is, Je-ho, was used in the manner stated, there is

the fact that Ahaziah the son of Jehoram, king of Judah, is (in 2 Chron. xxi, 17, xxii, 1, and xxv, 23) called Jehoahaz; in this case prefixing to Ahaz the titular Jeho, but usually affixing it. On this Canon Rawlinson notes:

> Jehoahaz and Ahaziah are equivalent names, composed of identically the same elements, the only difference being that the order of the two roots is inverted. (A similar instance of inversion is found later in the history, where the same king is called indifferently Jech-on-iah and Jeho-iachin.)*

This titular and significant designation being thus used and being peculiar to the kings of Judah and Israel, and its having been applied to every king of both houses during that period of their history, certainly would warrant its use by the Assyrian king as a sufficient identification of the contemporary monarch then ruling over the kingdom whose capital had been established by Omri at Samaria.

In the tabulated synchronization the reign of Hazael covers forty-nine years (B. C. 885–836). In Shalmaneser's inscriptions he claims that in his sixth, tenth, eleventh and fourteenth years (B. C. 855, 851, 850 and 847) he defeated the allied forces gathered by Irchulin, king of Hamath. In each account of every one of these battles he is careful to name Ben-hadad (Dad'idri) of Damascus with forces in aid of the king of Hamath, of which he was evidently commander. Assyriologists, for the most part, misled, perhaps, by their assumption that Ahab of Israel had sent a contingent in aid of the beleagnered Hamathites, make this Ben-hadad to be the same with whom Ahab had formed the alliance after the battle of Aphek. The elimination of Ahab from among the combatants at Karkar also throws out that Ben-hadad, and makes it necessary, as it is possible, to introduce a later Ben-hadad as the commander to whom the king refers.

In the preceding table (p. 716) the battle of Karkar falls in Hazael's thirty-sixth year; and the question naturally presents itself as to why Ben-hadad is named as commanding these forces in this and the three subsequent battles, while the name of Hazael does not appear in connection with these defeats.

To answer this question, it may again be stated that the object of Shalmaneser in fighting these battles was the subjuga-

* *Bible Commentary*, in note on 2 Chron. xxi, 17.

tion of the kingdom of Hamath and the land of the Chatti, or Hittites. The battles were not fought with or for the king or kingdom of Hazael; but against the forces contributed by the different states, perhaps all of them Hittites, except Ben-hadad, to help Irchulin, king of Hamath, and all the forces appear to have been under his command as general-in-chief. For it is nowhere stated that Ben-hadad was in chief command, nor is he in any of the accounts of these four battles called king. He appears simply as in command of the forces sent by the king of Damascus, the king himself taking no part otherwise in it. These statements fully account for Hazael's absence from the league's battles.

Who, then, was this Ben-hadad? The true answer seems to be that he was the son and successor of Hazael, sent by his father to aid the king of Hamath and the Hittite league against the invading Assyrians. There is nothing improbable in this solution or answer to this question. All discovered, and perhaps discoverable, facts go to support it.

Hazael must have been a man of mature age when he usurped the throne. He had reigned thirty years when the battle of Karkar was fought. He could not then have been younger than sixty years of age. In that country of early marriages his eldest son would be of an age sufficient to have had training and experience enough to be intrusted with the command of the forces sent in aid of the allies, and to act under Irchulin and in conjunction with those in command of the other contingents.

That Ben-hadad the son of Hazael did command the armies of his father and conduct military expeditions against Israel, is clearly indicated in the biblical account. Thus, it is said (2 Kings xiii, 3) that the Lord "delivered them" (the Israelites), "into the hand of Hazael, king of Syria, and into the hand of Ben-hadad the son of Hazael, all their days;" literally "all the days," that is, "all the days of Jehoahaz." (So Keil.) The joining of the son's name with that of the father, and omitting to call him "king," indicates that his son had also, during his father's reign, taken an active part in the conquest of the territory of Israel and the oppression of its people. This is still more clearly indicated in verse 25: "And Jehoash the son of Jehoahaz, took again out of the hand of

Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz by war. Three times did Joash beat him, and recovered the cities of Israel." This is in proof that the delivering up of Israel "into the hand of Ben-hadad his son," was not after his father's death, but before it; and also proves that he had commanded the military forces which conquered the cities of Israel. Joash took back the cities which Ben-hadad had taken during the life-time of Jehoahaz and Hazael. So Rawlinson, on "all their days," writes (B. C. v. 3) "literally 'all the days,' not all the days of the two Syrian kings, for Ben-hadad lost to Joash all the cities which he had gained from Jehoahaz (ver. 25); but all the days of Hazael, both while he led his own armies and while they were led by his son." For the purpose for which this is here used it is immaterial whether it means "all the days of Jehoahaz," as Keil understands it, or "all the days of Hazael," as Canon Rawlinson interprets; in either case it is in proof that Ben-hadad did command his father's armies during his father's reign. So, therefore, on verse 25, Canon Rawlinson writes:

> It would appear from this that Hazael outlived Jehoahaz. In that case the cities taken from Jehoahaz by Ben-hadad must have been taken by him not as king, but as general under his father.

If, then, this Ben-hadad commanded the armies of his father in the invasion and conquest of the cities and territories of Israel, there can be no possible reason why he may not have commanded the contingent furnished for the league, nor, indeed, any reason why he may not have been chosen generalissimo of all the allied forces. It is, however, very significant that Shalmaneser nowhere gives him that title; and the prominence given by our modern interpreters to Ben-hadad in connection with this league is altogether misleading, and calculated to convey the idea that the confederation was under the control and in the interest chiefly of the king of Syria; while the real fact in the case is that it was under, and in the interest of, Hamath and the Hittites.

Keeping in mind, then, that this league was formed, not with a view to the defense of the dominions of Hazael, but to protect the Chatti, or Hittites, and the kingdom of Hamath, whose king was chief in calling the confederates together, it

is no objection to the theory herein suggested that Shalmaneser in his eighteenth year writes: "I crossed the Euphrates the sixteenth time. Hazael of Damascus advanced to battle against me. One thousand one hundred and twenty-one of his chariots, four hundred and seventy of his horsemen, together with his provisions, I took from him." So also in his twenty-first year: "I marched against the cities of Hazael of Damascus, of whose towns I took possession" (pp. 197, 198). For in both these cases the war was waged specifically against the king of Damascus, or Syria, only. There was no league; no allies were summoned or joined with him. It is distinctly stated that Hazael himself advanced against the great king in the invasion in his eighteenth year; he being present, and the responsible head, would be named, even if his son Ben-hadad directed the battle. In the invasion in his twenty first year there seems to have been no resistance by battle in the open field, nor does Shalmaneser say who commanded in the defensive operations, but simply that he marched against the cities of Hazael of Damascus, and took them.

Thus, then, we secure a perfect synchronization of the events in the history of Israel and Assyria during the first twenty-one years of the reign of Shalmaneser II., and vindicate the general accuracy of the biblical chronology for that period.

It is probable that the victories of Shalmaneser over the league of which the king of Hamath was the head were not so decisive as to break up the confederacy until that of his fourteenth year, after which no more is heard during his reign of any resistance to his authority by this brave people, the Hittites, whose own records are as yet lost to history.

It is probable, also, that the subsequent two expeditions, directed solely against Hazael, were in revenge for the aid lent to Irchulin, the animus being indicated by the constant naming of Ben-hadad in connection with each battle and defeat.

After his twenty-first year, Shalmaneser did not invade the kingdom of Damascus, nor is there any record of his having afterward received tribute from Israel. The tribute was either silently paid, or, what is more probable, was repudiated, after the fourteenth year of Jehoahaz. It is not at all likely that it was paid during the successful reign of Jehoash, nor by his successor, the still more prosperous Jeroboam II. The early

years of Jehu give no indication of his having any intercourse whatever with the Assyrians, nor of any strait which would compel him to seek help by the payment of tribute; but the later years of his son, and these only during the reign of Shalmaneser II., meet all the conditions required, and the conclusion seems necessarily to follow that this unfortunate Ja-u-a abal Hu-um-ri-i, whose "given" name, Ahaz, seems to have been unknown to the great king, did, in his fourteenth year, pay tribute to Shalmaneser II., in that monarch's eighteenth year, cir. B. C. 843.

P. S.—It was not the purpose of this paper to attempt the identification of the locality Sir-'lai. But if, as Schrader (p. 189) says, this adjective means "the Sirlite," then clearly the name of the place was "Sir." The fact, therefore, may be historically important, that this name still remains as the name of a place in the very region where the battle of Karkar was fought; but the profound significance of this fact in relation to the Sirlite engaged in that battle has not hitherto been noted, nor its connection therewith even suggested. If, however, the statement of C. R. Conder, R. E., (*Heth and Moab*, p. 19), is true, that "there is no better guide to identification than the discovery of an ancient name," and that, "whatever may have been written concerning the migration of sites, we have not as yet any clearly proven case in which a Semitic indigenous title has wandered away from the original spot to which it was applied for geographical or religious reasons," then it is a fair and strong presumption, and may be strenuously urged, that it was from this "Sir," at a time when danger was so imminent and great, that the Sirlite Prince Ahaabbu gathered its entire armament, and joined the other allied forces in resistance to the Assyrian.

On Kiepert's map, accompanying Dr. Robinson's *Biblical Researches*, Sir stands on the Nahr, or river, Barid; as also on the map found in the third volume of Dr. Thomson's late edition of *The Land and the Book*—near lat. 34° 25′, long. 36° 5′. It seems to have been Dr. Thomson's headquarters, from which he made various and frequent excursions while in that immediate neighborhood, as may be seen by reference to the index to that volume under Sir, es.

The suggestion of this Sir—as the country of A-ha-ab-bu Sir-'-lai, made now and herein for the first time—is sent forth with the hope that it may elicit more and better information as to that part of Northern Syria, once dominated by that numerous and powerful people, the Chatti, or Hittites, who, so long, so fiercely and successfully resisted the power of Egypt, and, for a time, of Assyria—the country of the great and powerful Shalmaneser II.

Joseph Horner

Art. VII.—DE PRESSENSÉ BEFORE THE FRENCH SENATE—A DISCOURSE ON IMMORAL LITERATURE.

[M. de Pressensé is a statesman as well as a theologian and Christian minister. He takes great interest in public affairs, and often suggests legislation affecting public morality. Recently he delivered before the Senate the address given below, in response to a general movement for reform in the common literature which has been instrumental in the spread of licentiousness, especially among the youth. France is without an Anthony Comstock; but Pressensé's headship of reform will accomplish a moral revolution, and deliver France from the chains of a debasing vice. The address is not without its warning to America; hence we publish it.—Editor.]

Gentlemen of the Senate: The committee to which was referred the petition requesting the suppression of immoral literature is unanimous in the opinion that it is fitting to give the greatest emphasis to the consideration of this question in view of its transcendent importance. It behooves us to use our power against a lamentable scandal which goes on increasing from day to day; and the number of the petitioners deserves to be taken into serious consideration. This number has surpassed thirty-three thousand signatures, without one of those organizations, more or less factious, which may attain results numerically much larger, but which rob the movement of all spontaneity and all sincerity. I add that if we analyze, as we have done with great care, the origin of this petition, whose initiative was taken by the League for the Elevation of Public Morality, its importance appears with more brilliancy.

We then recognize immediately, gentlemen of the Senate, that there is a powerful movement of opinion at all points of the country, and that outside of all parties, and outside of all churches; it is, indeed, a public opinion in its most generous form, which, from one end of France to the other, has awakened in presence of scandals that are veritably intolerable, and which a relative impunity would make still more intolerable.

Permit me to analyze very rapidly the origin of these petitions. We there find signatures which belong to all classes of society; a large body of the teaching corps of the land—academic rectors, general inspectors, heads of institutions, directors of primary schools, secondary teachers, members of public

administrations, councilors general and councilors municipal, mayors, judges of the peace, notaries, advocates, and ecclesiasties. Now the petition is signed by the curate, the rabbi, and the pastor; and again by the leading free-thinker, the curate, and the pastor. Then follow the mercantile and the industrial classes, the workingmen and the peasants. All sections of France are in this way represented—the miners of the valleys of the North and the Loire, the fishermen of Brittany, the mountaineers of the Cevennes, the workmen of Lyons and of Paris, and the agriculturists of the South and the West. One can say, without exaggeration, that among these thirty-three thousand signatures are to be found representatives of all political parties, and of all schools, philanthropic or religious. A coalition of consciences has veritably determined these petitions.

What strikes me above all is, that we see figure in the first rank of these petitioners the men who have in charge the souls of the youth of France. It is thus, for example, that one of the last petitions that we have received is signed by the lecturers of our higher schools, by the professors of the College de France, and the School of Advanced Studies and the Sorbonne. The "Institute of France" is thus represented in its divers sections. The last petition, which reached us a few days ago, bears the name of nearly all the professors of the law faculty of Paris, with the dean at the head.

I am therefore justified in saying that we are in presence of a movement of public opinion that is earnest and profound. And I may be permitted to add that I have been able to convince myself of this practically. Having been called by the initiators of these petitions, who form a part of the League for the Elevation of Public Morality, to explain the object of them, I have given several lectures at various points of the country in the large cities—at Rouen, Lyons, Havre, Paris, and elsewhere —before audiences of all grades, in the theaters and in workingmen's clubs. And let me say that I have been glad to see the public conscience tremble; I have been able to realize that, if evil has its unwholesome ardor, the good, also, has its passion.

Let us consider now the precise object of these petitions. If a new law now appears necessary, we shall certainly not hesitate to propose it; for I think that no one would raise the question of the "liberty of the press" in the case of the licentious

press. This word is disagreeable, but I do not seek agreeable words for things so hideous. I think that no one could desire to cover such merchandise with the noble standard of the liberty of the press; bold license, especially in this domain, is that which is most hostile and most mortal to true liberty. There is not a political man who would dare in such a case to plead the liberty of the press. I wish no other proof than the words pronounced on the tribune of the Chamber of Deputies by a man whom no one will accuse of being a conservative, M. George Périn. He used this noble language in the session of January 28, 1881:

Nobody in this chamber defends the licentious press. Nobody considers as journalistic articles the odious outrages committed against decency and public morality. Nobody gives the name of journalist to the vagabonds who publish these ignominies.

The honorable M. Floquet, who acted so prominent a part in the law of 1881, uses words stamped with the same energy and the same dignity. From this I conclude that if a new law regarding the press were necessary to conjure the disorder that we attack, we would demand it without scruple; but we have no need of it. The petitioners ask no such thing. Surely to fix the object which they pursue, permit me to quote to you the essential portion of their petition. I read it:

Gentlemen of the Senate: The undersigned have the honor to ask the reference to the Minister of Justice, with emphatic recommendation, of the petition by which they call the attention of the honorable assembly to the impunity granted almost constantly to the violations against decency committed despite of the formal articles 23 and 28 of the law concerning the press of the 29th of July, 1881, and the articles 1 and 2 of the law of the 2d of August, 1882. The obscene pictures that appeal to the eye, the filthy publications with which peddlers importune those who pass, the sheets that vie with each other in lubricity, and which are distributed gratuitously on the public ways; obscene journals, with or without literary merit, sold at a low price at the doors of the workshops and the colleges—all these form a rising wave of infamy which is threatening the honor and the security of our homes. . . . We have the honor to request the Senate to demand of the keeper of the seals the earnest application of the existing laws.

It is well understood, therefore, gentlemen of the Senate, that in the opinion of the petitioners the existing laws are suf-

ficient. And to convince you of this I have only to remind you of their principal dispositions concerning the violations against decency committed through the press. If they were really applied, if they were seriously applied, we should have nothing more to ask. You have at first the law of the 29th of July, 1881, of which article 28 is thus drawn:

> The violation against decency and good morals committed by one of the means indicated by the article 23 will be punished by an imprisonment of from one month to two years, and a fine of from sixteen to two hundred francs.

Article 23 regards printed documents, sold or distributed, put on sale or exposed in public places, and the placards or posters exhibited to the public eye. That was the law of the 29th of July, 1881. But the legislator was not satisfied with that law; experience soon showed that it was insufficient. Undoubtedly all kinds of violations against common decency were included in it; that is, books also when they presented this character. But the law contained grave defects. The keeper of the seals, M. Humbert, justly signalized these in his *exposé* of the motives of a supplementary law which he presented, as keeper of the seals, on the 2d of March, 1882. While acknowledging that the law of the 29th of July, 1881, in relieving the press, had not designed to disarm public morality, and had designated the profound difference to be made between the violation of morals and the offenses of the press and of speech properly so called, the minister declared that this wise distinction had not taken place in other parts of the law.

In fact, for the prosecution, as well as for the penalties, the violations against decency had taken advantage of the general dispositions of the law concerning the press. The law of 1881 had taken from the jury only obscene pictures. It was asked by what right it seemed to confer on obscene writings the political character which alone renders necessary the jurisdiction of a jury. It was for this reason that the keeper of the seals presented a new law, which became the law of the 2d of August, 1882. I recount the principal articles of it that you may comprehend its possible efficacy:

1. An imprisonment of from one month to two years and a fine of from sixteen to two thousand francs is decreed to all who shall commit the offense of violation against decency by

the sale, the offer, the exhibition, the posting, or the gratuitous distribution, in public thoroughfares or places, of written articles and printed ones other than books; of posters, drawings, engravings, paintings, emblems, or pictures.

2. The accomplices of these offenses, in the conditions intended by the tenth article of the penal code, shall be punished to the same extent, and the prosecution shall take place before the police courts, conformably to the common law, and according to the rules prescribed by the code of criminal instruction.

These dispositions are perfectly sufficient, and they were elucidated in the most eloquent manner before the Chamber of Deputies by the honorable keeper of the seals of that period. He said, in his *exposé* of the motives of the 2d of March, 1882:

> The increase that has been going on for some time has induced a general protest from the public and the press. Gravely convinced of the duty devolving on it in presence of these audacious attacks on public decency, the government has been troubled regarding the situation and the means of applying a remedy.

M. Ferdinand Dreyfuss, chairman of a committee, declared that the Legislature could no longer consent that the women and children who pass in the street should be exposed to the risk of having their minds infected by obscene engravings and the reading of cynical journals. And for these motives was passed the law of the Chamber of Deputies of the 29th of July, 1882, by an almost unanimous vote. Well, then, gentlemen, what the petitioners request is, purely and simply, a serious application of existing laws. And, please observe, they look especially at the law of 1882, therefore they regard less the book than the current and cheap press.

Thus we find peremptorily removed an objection that has been made to our petitioning, for this movement of opinion, of which it is the organ, could not be produced without violent opposition. It was well calculated to irritate all those whose filthy calling it threatened to spoil. It consequently promptly stirred up passionate protestations and violent attacks. Its adversaries have found nothing better to do than completely to misrepresent what we desired. They pretended that the petitioners demanded something puritanical in the State, and were seeking to establish a disciplinary *régime* against the literature of the imagination in order to keep watch over it and prevent

its errors. Nothing is more false, gentlemen. On the contrary, we would repel with all our might such a disciplinary *régime* applied to the literature of the imagination. The great art would be then destroyed, and bereft of its liberty and spontaneity.

Gentlemen, to apply such a *régime* it would be necessary to return to an authoritative and patriarchal government, assuming to conduct the people into the path of right as by leading-strings. Need I say that we wish nothing of this kind? If any State were to constitute itself the guardian of public morality one would often have the right to repeat the adage, *Quis custodiet custodes?*—Who will guard the guardians? We cannot trust to the discernment of the State, and confide to it the care of souls. This would be the surest means of aiming a blow at the liberty of the human mind, and also at a great art; what is still worse, it would be to put in peril and really suppress moral liberty.

In acting thus, under the pretext of preventing evil we would destroy the moral conditions of the good, which ought to be an act of the free will, for it would be compromised in its essence as soon as it were constrained and forced. We protest against every tentative of this kind, and declare that the State can no more decree chastity than victory. Thus, then, all misapprehensions are perfectly removed. Not that I think that books ought to remain absolutely without the pale of legal repression. There are some which ought to fall under the blow of the law of 1881, because they are genuine violations of public decency. The State, whose essential mission is not to represent society in all its elements, but to be the guardian of liberty, is bound, in the name of this great mission, to repress individual liberty at the precise point where it commences to violate either justice or public morals. It thus follows, then, that when the book violates these directly it ought to fall under the blow of just repression. As to the literature of imagination, taken as a whole, it belongs to another tribunal than that of this legal repression; it is the province of public opinion to condemn its offenses. In what concerns that let us be on guard against exaggerations as well as illusions. I acknowledge with pleasure that the French mind has been worthy of itself in all the domains of high culture. It has taken, in our day, the

most magnificent flight in scientific order, it has, indeed, renewed history, and we have yet great poets and illustrious romancers who have remained faithful to the loftiest and purest ideal.

And, nevertheless, we cannot deny that for a few years there has been a lowering of the moral level in the literature of the imagination. At present we tolerate what we would not have tolerated a few years ago. That, unfortunately, cannot be denied. I do not speak only of that extreme manifestation of the natural school which, under pretext of painting to us the reality and presenting to us true human nature, deprives man of all that that there is in him truly human, and of all that is superior and divine, to reach him only in his inferior phases by reducing him to an animality. This species of literature has so degraded itself in its latest productions that it has fallen under public disgust.

Without descending thus low we are forced to acknowledge that the literature of imagination has greatly sunken, morally, in these latter years, and that we find too often, under the delicate or brilliant pen of authors of talent, morbid analyses and descriptions. It belongs to public opinion to react energetically against these *base* allurements, and so much the more because of the fatal correspondence between the decline of the literature of the imagination and the coarse offenses of the current press. This latter differs from that only by a cynicism which, in dropping the elegant forms of style, leaves nothing but flagrant obscenity. This is why we cannot sufficiently condemn that immorality which disguises itself under a brilliant exterior.

There is an exact correlation between evil literature of the imagination and the grossest crimes of the current press. And, moreover, do we not see the worst productions of this literature presented in detail in the literary department of the lower order of journals?

Let us come, then, gentlemen, to the obscene sheets mainly regarded by our petitioners. Can any one maintain that we are attacking an imaginary evil? In what retreat were it necessary to live in order to doubt the gravity of the evil that we would repress, and not to see rising this slimy wave?

O, I know well that it is the best who have the least knowl-

edge of this, because they repel with disgust these infamous productions. But, in short, they at least must go out from their homes, they must walk our streets and traverse our boulevards, and thus they cannot but hear the hawkers on thoroughfares seeking to peddle this abominable current literature, and their eyes cannot escape the obscene pictures displayed every-where. No, no, gentlemen, let us not deceive ourselves; I want no other proof than the recent lamentations of the thoughtful press belonging to all parties.

Listen to what I read in the *Journal des Débats:*

For some time this scourge has redoubled in intensity. The boulevards and the principal streets of the central quarters of the city have been invaded by hordes of wandering venders loudly crying the titles and the sub-titles of the most alluring works. But what is absolutely intolerable is to see the approaches of the colleges blocked up by these dealers, who find it a delicate pleasure to put under the very nose of our young men and girls filthy pictures, and publications whose very titles are an outrage against decency. We shall not cease to demand the purging of the street until satisfaction shall be given to the public conscience.

I might gather similar testimony in the columns of the *Le Soleil*, *Le Temps*, and of the *République Française*. I know, indeed, that in order to console us for this sad state of things we are reminded that at the close of the last century like abominable productions were seen to be multiplied. I grant it, but they were circulated in a much more restricted circle; to-day we have a sort of democratizing of the evil. One might say that steam has been applied to this unwholesome publicity, so that it spreads every-where with an increasing rapidity. These productions are no longer offered clandestinely in the alleys and the salons, as a century ago; they now run the streets and reach our rural districts. And what is more detestable still than these infamous brochures is a certain journalism which has become ~~a systematic~~ organization to cultivate debauchery.

I speak not of well known journals, established long ago, which, more engaged in amusing than edifying, limit themselves to the gossip of fashionable life. These have remained within the limits of propriety. But it cannot be denied that they have seen grow up beside them a certain journalism that aims at one single object—namely, to sell by appealing to the basest passions, and stirring up, so to say, the slime of the hu-

man heart by the most tempting descriptions skillfully graded. And sometimes even talent is mingled with this. But what talent is it, gentlemen, that finds its exercise on such subjects? I cover it with humble contempt.

These are the publications that are offered to our young people; to our sons at the college gate, and to young girls coming from the shops. And do not believe that those who habitually supply them experience any shame or scruples. I read lately, gentlemen, in one of these journals—and I cannot pass in silence this characteristic trait—I was reading, I say, an article in which one of the writers of this sheet frankly boasted that a great many young girls slyly read this infamous trash. He was proud, to use his own language, "that Agnes, while blushing, concealed them under her pillow."

When I read this declaration, which no word can designate, a noble memory came to my mind—and you will permit me to recall it, for it does honor to one who was our most illustrious colleague; to the great poet whose voice reaches us to-day from beyond the tomb. In one of his first collections Victor Hugo presents us with a whole moral drama from a poor mansard placed like a merry bird on the edge of a roof. He shows us a young girl, chaste and pure, working with her hands to gain her daily bread:

> The wing of the butterfly has all its bloom, and the soul of the humble maid has all its purity. This maiden performs her august and sacred task. Is there no danger, no hidden reef? Yes, there is an asp in the grass. Full of libidinous songs, a loathing of the memory, an old book is up there on an ancient shelf. Frail bark, dozing within a few paces of an abyss! Beware, my child—tender heart in which nothing as yet gives pain! O, tremble! this false teacher has ruined many an angel. Alas! if thy chaste hand should open this base book thou wouldst feel God die in thy soul. And thy spirit, fallen into the ocean of dreams, would wander, uprooted as the grass of the banks, from pleasure to shame, and from the flood to the ebb!

Well, this old book has not been left in the depths of the mansard, in the dust of a forgotten shelf; it has been taken out, and multiplied in cheap illustrated editions! And this is not all. Means have been found to surpass this old book—a loathing of the memory! Obscene journalism has used all its skill to refine this corrupting literature; a sure means of pre-

paring the most lamentable falls. And it now breathes on all our youth a breath of evil passion, conducting them to debauchery as sheep to the slaughter.

Well, I do not resign myself to that; nor do the petitioners, nor do you, gentlemen! It matters little that they accuse us of ridiculous puritanism. Of little import is the abuse which awaits us. We have already had the advanced flavor of it, for one cannot touch such questions, or, rather, let us say so lucrative a trade, without stirring up much wrath born of cupidity. But I enjoy this abuse in advance. If there is any thing which is better than marks of sympathy from above it is the abuse that comes from below! You will not resign yourselves to such debauchery; you will comprehend that public authorities have serious duties to fulfill in this regard. And these are so much the more imperative since the Republic has decreed that education for all shall be compulsory—a measure at which I rejoice with all my heart. This is one of its great works and great conquests. But this compulsory instruction imposes a grave responsibility on public authorities. Soon there will not be a youth that cannot read.

You cannot slacken the bridle to this licentious press but at the risk of empoisoning our younger generations; an additional reason why the public authorities, within the limit of their competency, should prevent its overflow. Impurity tolerated in the face of such disorders would become complicity. And please observe, gentlemen, that the honor of the country before the world is involved in this grave question. Do not fear that I am disposed to humiliate France in the presence of other countries. She has always preserved an inalienable generosity, and she would never crush under an annoying and implacable despotism unfortunate populations who are the victims of conquest.

I add that there is much hypocrisy in the burning indignation that certain of our neighbors manifest in regard to us. The excessive tolerance that obtains among us has permitted evil to show itself unhindered, and thus it comes into the full light. Elsewhere it is quite as real while hiding itself better. It cannot be denied that the French family, when in its normal condition, is marked by affection and familiarity. Those who complain of the immorality of our large cities should remem-

ber what large place is there occupied by the roving population of Europe that comes to us from all quarters. And let us also affirm that the worst development of our licentious press finds a large sale beyond our own frontiers. But there is no reason why we should become the purveyors of this detestable commerce.

There is, I repeat it, a great duty for our public authorities to fulfill for the honor of our country. But, gentlemen, and with this I close, that which pre-occupies me above all things is our French youth—that youth which is our only hope, and which we love with a tender solicitude. This we must care for in every respect. I say, "in every respect." I will touch the most delicate feature of this grave subject with all the reserve that befits it; but, in short, you have not failed to read the frightful reports recently presented to the Academy of Medicine. In these were shown with great emphasis the perils to which are exposed, not only our youth properly so-called, but even our boys who crowd into our schools, by these direct provocations to debauchery forced upon them by interlopers of every kind. But these provocations find their best support in the press that we have exposed.

Let us think above all, gentlemen, of the soul of the French youth! Were we not filled with pride a short time ago when we saw this youth, renewing its noble traditions, rise with generous indignation before the simple threat of the most equivocal and most contemptible of Cæsarisms imaginable? Yes, you were filled with a noble and proud joy at this spectacle. Well, let us think of the generations that will follow this noble youth, and let us do what we can to prevent its degeneration. You have seen that the petitioners have touched this chord with great emphasis in reminding us, with eminent justice, that nothing prepares a nation for servitude like debauchery. It is in such marshes that adventurous Cæsarism can, like poisonous plants, find its best development.

From all these considerations it is clear that all that we can do to conjure the evil we should do. Therefore, in concluding, the two commissions unanimously demand of the government such measures as shall be necessary for that purpose. I beg the Minister of Justice to believe that there is not any blame for him in these my words. The honorable keeper of the seals

entered too recently into the chancelry for me to have the right to address to him any species of reproach. And I do not, indeed, do this for any of his predecessors. I content myself in recommending him, in the most impressive manner, to use all repressive power against the licentious press without passing the limits of the competency of the State. I ask him to take to heart this movement of public opinion of which our petitions are the irrefutable sign; he must know that, far from decreasing, it will continue to increase as long as the scandal shall continue.

It is so much the more necessary for this opinion to increase because we know that legal repressions alone are insufficient. Public opinion must pronounce itself the more in all its liberty and energy. The movement must become general, and the women must also take part in it. Who is more interested than the mother in the moral health of youth? We shall spare nothing to stimulate this movement, and shall use all the strength and ardor that we possess. But the government is for this reason not the less bound to fulfill all its duty in this respect. There is no species of motive for not applying the laws that are at its disposition.

I one day heard a very distinguished magistrate aver that the magistracy hesitated to prosecute because they find that juries show themselves so frequently unduly lenient. In my opinion it does not justify public prosecutors in evading their duty because others neglect theirs. But even this apology is no longer admissible with the law of 1882. With it you have not the jury before you; you have the police court, which is just the place for flagrant crime taken in the act. We acknowledge that there have been some prosecutions, but these have been quite insufficient in presence of the abounding infamy which I attack. We ask you simply, but energetically, to do your duty. We demand this for the safety of our youth, for the honor of our country, and for the fulfillment of our first responsibilities. I am convinced, gentlemen, that the Senate will unanimously refer these petitions to the honorable keeper of the seals. (Long-continued applause and hearty congratulations from a great number of the Senators.) M. de Pressensé.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

THE theological peculiarities of the late Albrecht Ritschl, professor of theology at Göttingen, are worthy of study, as showing a strong intellectual individuality and a marked, if not unique, evangelical faith in religion. Though assigned to the neo-Kantean school of theologians, he preferred to be free from all partisan attachments, to belong to no party, and to create no school for the dissemination of his teachings. Philosophical in research and method, he disengaged theology from metaphysical aspects and relations, and sought to establish a purely biblical system of limited dogmatics. So single-minded was he in purpose that he did not construct a philosophy on the basis of the Scriptures, nor support the Scriptures by the criteria of philosophy. In his hands faith had a practical and scriptural treatment, without casuistry, without speculation, without the arts of sophistry, without the aids of philosophy. He was, therefore, as transparent as he was positive, and as conclusive as the truth in its scriptural form would warrant. The objection that his writings are obscure and ambiguous cannot be maintained; though there is at times a certain vacillation of opinion that compromises the final result. Inasmuch as he abjured the speculative side of theology, he was not characterized by depth of thought; but the breadth of his inquiry was co-extensive with the area of revelation, and so profound was his seriousness, and so intense his exegetical spirit and purpose, that no one disputed his supremacy in the sphere of interpretation. He was less interested in the *how* of revelation than in its substance and significance; he also had a genius for discriminating truth from error, but no *penchant* for sifting metaphysics from realities or realities from metaphysics. Accepting the normative authority of the Scriptures, he sought to understand their teachings, without any regard to the question of their inspiration, and, indeed, held to no special theory of inspiration. He believed in the Old and New Testaments as the all-sufficient sources of religious truths, and proclaimed them as divine oracles to be disobeyed at the sacrifice of the highest self-interests. As inspiration was neither a doctrine nor a problem with him, but the Scriptures are nevertheless authoritative and supreme, he was careful to vindicate truth from the unperishable value of its own contents and to strip it of all factitious and environing supports, divine and human. The effect of his teaching was not only to subordinate inspiration as a doctrine to the innate wholesomeness of truth, but to eliminate it from theological controversy, and finally relegate it to oblivion or the shades of defunct ideas. He did not intend the logical consequences of his position; but he was so captivated with the truth, as the Scriptures revealed it, that he

forgot to inquire whether he received it by inspiration or no; nor did it seem, in his case, absolutely necessary. He evidently cleared the way to a transparent faith in the Scriptures; he might have done more to produce an intelligent apprehension of their divine origin and essence. Abjuring the philosophical element, his theology was narrow, and yet the honest expression of a sincere mind; and rejoicing in the truth, without a question as to its source or philosophy, he was a good example of a fervent, well-disciplined, courageous, and effective believer in Christianity. He stimulated to investigation and inspired to a comforting faith in religion; but his point of view may be broadened and the result may include the infinitudes.

The aged doctrine of inspiration, as applied to the Scriptures, is again in the crucible of criticism. This time it is the Christian believer who plunges it into the fires, claiming that in this way it may be relieved of traditional dross, and be purified of all internal imperfection and dogmatic impurity. The infidel is expected to reject the supernatural element in the Bible, but the curious spectacle is presented of the assumed friends of the venerable book attacking it by a criticism of the fundamental principle of religion—the very ground of revelation. The question raised does not relate to the value of the Scriptures if their inspiration is overthrown, nor to the value of inspiration if the Scriptures are overthrown; but whether a supernatural religion is even a possibility, and whether religion of any kind is of any worth whatever if the idea of religion is subverted.

Paul's statement (2 Tim. iii, 16), that "all Scripture is given by inspiration," limiting it to the Pauline epistles, or extending it to the New Testament, or including the Old Testament, is a primary fact in theology; but is it a scriptural fact? It is true the original reading is "all Scripture, given by inspiration, is—*καὶ*—also profitable;" but this is a circumscribed, if not a self-extinguishing, meaning, for it may be taken for granted without any declaration that inspired Scripture is profitable. The reading that "all Scripture is given by inspiration and (*καὶ*) is profitable" turns the thought rather to the origin of the Scripture than to its profitableness as a source of instruction. If its inspirational origin can be affirmed, its profitableness can be assumed; but to interpret the apostle as referring more to the profitable value of the Scripture is to set such value above its inspirational character and origin. We believe Paul was defining the higher problem of the inspirational origin of the sacred writings, and was less concerned about their didactic value. If *καὶ* is a conjunction, the inspiration of the Scriptures is definitely declared; if it is an adverb, the question of inspiration as a doctrine was not in Paul's mind, and the basis of a defense of the Scriptures is not in this passage. *Καὶ* is the key to this verse; it is the Thermopylæ of theology. The conjunction is the columbiad of orthodoxists; the adverb is the marplot of controversy. There is not a higher critic or rationalist who does not burn incense to the adverb; there are devout men, not a few, who hitch their thoughts to the conjunction, and go whither it leadeth them.

Jesus is in the hands of the fanatics. Misunderstood as a teacher, religion is caricatured in theories, philosophies, and ethical systems projected in his name, and alleged to be bolstered by his example and authority. Count Tolstoï injects a meaning into the Sermon on the Mount that no exegete ever discovered, and proposes as a substitute for Christianity, as popularly understood, a theory of life that is obviously narrow and wholly impracticable. "Christian science," so-called, establishing itself on the gospels, ruinously interprets the whole scheme of Christianity and brings religion into public contempt. The Church holds that salvation from sin through Jesus Christ is the chief object of the gospel economy; but the errorists hold that the cure of disease through the natural power of imagination and volition is the official purpose of religion. Health, not salvation, is the ideal condition of man; and a psychical faith, hitherto supposed to be the instrument for securing spiritual results, is now to be employed in physical resuscitation, the banishment of sicknesses, and resurrection from the dead. The end of religion is physical life, health, comfort, and length of days. Jesus is no longer a divine teacher or a revealer of spiritual philosophy; but a practical physician, a healer of bodily infirmities. Supposing that he came to minister to the soul, it turns out that he was an empiricist, and instituted a medical school which should bid defiance to ills and rescue the world from paleness without the aid of visible pharmaceutics. He wrought cures without natural agency, and intended that his disciples should do the same thing and in the same way, and yet not be chargeable with attempting the miraculous. His miracles were not miracles in the theological sense, but the concomitant results of faith in the natural over the natural. Professor Scherer, of Geneva, repudiated the miracles of Christ as proofs of his divinity, and taught that miraculous power was conferred upon his disciples for purposes of benevolence. The miraculous cure is, therefore, a benevolent deed, and in no sense a circumstantial indication of spiritual religion. The rationalists dispose of miracles as supernatural facts in the same way, and explain the cures of Jesus on natural grounds, such as ally them to the school of "faith-healers" among us. Professor Weisse says that "Christ's miraculous cures were owing to his physical powers," and that "his body was a strong electric battery, which, in his later life, lost its power of healing, else he would have saved himself from death." Christ an electrician! Christ a physical healer! The Gospel a science of medicine! Christianity a health scheme! The Church a hospital, the minister a surgeon, and the human family in the bonds of physical infirmity, to be canceled by the power of will or by a consciousness spiritualized into forgetfulness of physical realities and conditions! Inasmuch as "Christian science" substitutes the incidental for the essential, the physical for the spiritual, the physician for the Saviour, and the temporal for the eternal, it may be considered as one of the vagaries that has entrapped some sincere and intelligent minds, but which will pass away without permanently changing the popular conception of Christianity or impeding for a day its progress as a spiritual religion.

Evil is without explanation, even in the Scriptures. The account in Genesis of its introduction into Eden implies its pre-existence, and intimates nothing as to its theology. The profoundest attempt at an exposition of its significance is in the book of Job, in which, though the Almighty is a stately interlocutor, the subject is left in inscrutable mystery. This, perhaps, is a notification to human wisdom to cease its investigation of so dark a problem, and to relegate theodicies to the obscurity they have failed to illuminate. Nevertheless, calamity revives the old question of God's relation to evil, and of providential interference in human affairs. The Conemaugh Valley disaster was doubtless a natural event; was it, also, the result of a divine decree or providential intervention? How explain earthquake, cyclone, the electric flash, the raging storm, the tumult of nature, by which human interests are overwhelmed and human lives extinguished? In determining the question of the origin and import of evil we are not bound to reconcile its presence in the world with the divine goodness, for that belongs to another department of inquiry. Bledsoe imagined he had wrought out a theodicy when he had vindicated the character of God in spite of the universality of evil; but, as it occurs to us, such vindication is not a solution of the problem, for, though suffering and derangement of the natural order of life may be compatible with the ends of the divine administration, we know that *evil is evil*, and gives no accurate account of itself in the divine administration. It is a contradiction of the divine attributes, and, therefore, must be explained from another standpoint. Evil must be unfolded from its own bosom and from the purposes involved in it. It must demonstrate its reason for being, and be studied in the light of its nativities and achievements. Schleiermacher taught that evil is the punishment of sin; but while the distinction between sin and evil is justified, both on scriptural and metaphysical grounds, the solution of evil is deficient unless it is also a solution of sin. This the German thinker overlooked, and hence his theodicy is a failure. Job showed great weakness in his argument against his friends by continually vindicating himself, though in the end he confessed that he had erred in judgment, logic, and feeling. No theodicy having only in view the vindication of the sovereignty of God, or the freedom of man, or the interacting relations of God and man, can rightly claim to have resolved the great mystery. The Judge of the whole earth will do right, and in calamity it becometh man to place his hand upon his mouth and his mouth in the dust and be still, and know that the Lord pitieth his children and will save those who put their trust in him.

English criticism of American writers, however just, forfeits American respect because of the supercilious egotism with which it is administered. American literature is not without merit, and deserves cordial recognition; but no one is so blind as to fail to see that it may be improved, and that it is in process of improvement. American historians, poets, philosophers, and scientists are not so numerous but that they may increase, and in nothing is it claimed that they have attained the height of great-

ness. The English writer is either at a stand-still or in a state of decay. He believes he has reached the limit of his development, and is not, therefore, in a process of development. Singularly enough, English history furnishes many shore-lines of intellectual life that prove the incapacity of the English mind to go further in special cultivation, but it does not warrant English criticism of nations whose shore-lines are still invisible. The Englishman's dramatic talent crystallized in Shakespeare; his poetic talent in Milton; his historical talent in Macaulay; his literary talent in Johnson; and his scientific talent in Darwin. Beyond these he does not expect to go, and he therefore prescribes these limits for other peoples. He is ever gauging poets, historians, scientists, essayists of other lands by these of his own, and discredits them in proportion to their failure to measure up to these standards. But the standards themselves are rusty and unused in England. Johnson's bombastic periods are no longer in favor with orators; Macaulay's musical rhetoric is looked upon as a relic of his day; Darwin is set aside by his disciples, and Shakespeare is cudgeled as a plagiarist. It might be well for English critics to remember that Prescott, Bancroft, and Motley compare with Green, Froude, and Knight; that Bryant, Whittier, and Longfellow are not one whit behind Tennyson, Spenser, and Browning; that Agassiz, Fiske, and Emerson can walk hand-in-hand with Hamilton, Huxley, and Tyndall; and that James Strong, Charles Hodge, and Joseph Cook are not pigmies in the presence of Dean Stanley, Professor Cheyne, and Joseph Parker. The difference between the English and the American writer is, that the one has reached his limit and the other has scarcely commenced his development.

Incidents mark the growth of a Romanizing tendency in the Church of England. The trial of the Bishop of Lincoln in Lambeth Palace, under the presidency of the Archbishop of Canterbury, for a violation of the ritualistic order of the Church is a proceeding that, conducted with ecclesiastical firmness, may tend to check papistical inclinations in her high officials, but, conducted in a lenient and apologetic spirit, may encourage further departures in the wrong direction, and prepare the way for a papistical *coup d'état* in the old stronghold of Protestantism. The fact that the accused is no less a person than a bishop, and that the accusation relates to the forbidden use of altar lights, the sign of the cross, and the mixed chalice, and other unprotestant services, make an issue that should be determined with due respect for the rights and interests of our common Protestantism. Ritualism in Protestantism is distinguished for simplicity, and is a convenient, but not necessary, adjunct in worship; but in Roman Catholicism it is the exponent of the superstitious if not vicious doctrinal system of the Church. Hence the introduction of the ritualism of the papal Church into Protestantism is the introduction of the doctrines with which it is wedded. This is the "head and front" of the charged bishop's "offending," and it deserves both the legal and moral reprobation of the Church he represents and of the Protestantism he has so ungraciously maligned.

CURRENT DISCUSSIONS.

THE PENTATEUCHAL QUESTION.

As the higher criticism of to day revives many of the destructive theories relating to the Scriptures originally projected by the early Rationalists of Germany, it may not be unprofitable to inspect their contents, observe the trend of their teachings, and determine their validity in the spheres of theology and biblical science. Of these variant hypotheses, the initial one is that which involves the integrity, genuineness, and inspiration of the Pentateuch. Among negative critics it is called the "Pentateuchal Question," but among orthodoxists the question *in se* is held in abeyance, or prosecuted in perfect affiliation with the traditional teaching of the Church, and the long undisturbed *consensus* of Christendom. If propounded at all in the circle of believers, it is for the purpose of demonstrating the supernatural character of the five books commonly attributed to Moses, and hence includes the cognate questions of authorship, historicity, credibility, and integrity of the patriarchal economy. The critics are not so broad in their range, for, having in view only certain literary and historical inquiries, they in form eschew the higher problem of inspiration, though in fact its fate is wrapped up in their conclusions. The "Pentateuchal Question"—from the view-point of the disciples of Semler, Graf, Wellhausen, Dillmann, and Renan—is not the question of inspiration, Kant buttressing them in this negative position by the dictum that no argument either for or against inspiration is valid; nor is it a question of revelation, though Professor Scholten of the Leyden school denies that the Bible is a revelation, for this is too high for them, and involves the same elements as the preceding; nor is it a question of the Mosaic authorship of the books, for, while authorship is the chief subject of examination, they have no more reference to Moses than to inspiration; but it is a question of literary criticism, of linguistic peculiarities, and of the historical genesis of the originals of the Pentateuch. Discarding the essential problems of pentateuchal study, the critics propose to investigate lower questions confessedly in a harmless way, but evidently from the foregone conclusion that the fundamental position that the teaching of the Christian Church touching the supernatural character of the Mosaic records is wrong, and must be abandoned.

In execution of their purpose they pursue a method of examination which they claim is applicable to all ancient literature, but which, while it does not destroy other literature, undermines the basis of faith in the historical character of the Scriptures. De Wette held that the rules of historical criticism to which literary products in general are amenable must be rigorously applied to the literature of the Jews. Schleiermacher also insisted upon this method of criticism in the study of the New Testament, as it has been adopted in the study of the Old Testament. Ernesti declared that Moses in particular, when under investigation, should

be on a par with Cicero and Tacitus, and that the suggestion of a different method of criticism could not be entertained. It is clear, therefore, that the critics have limited their investigations to lower problems, and have adopted the literary or historical method of criticism in their study of the sacred books. We need not remind the reader that both the object and the method are in contravention of the supernatural standing of these books, and that the result can only be a departure from orthodox faith respecting them.

The "Pentateuchal Question," so called, in its most general aspect is a self-contradictory question, for underneath all the throbbings of critical inquiry is the suspicion, if not the declaration, that *there is no Pentateuch;* and that, prior to any investigation of particular books, it must be determined if the so-called Pentateuch should not be absorbed in the comprehensive Hexateuch. If it can be shown that the book called Joshua must be added to the five books, because of similarity of linguistic structure or identity of some events alluded to in them, or the exhibition of the same religious consciousness in the writers thereof, or for any implied or invented reason whatsoever, the authorship of Moses is displaced, and the date of the books may be referred to a much later age than is usually attributed to them. It is needless to say that Graf, Wellhausen, and Professor Briggs are anxious to substitute the Hexateuch for the Pentateuch, with a reckless disregard of the logical inconsequences of their attempt, and a stolid indifference to the wreck of orthodoxy as the result of the rationalistic substitution. It is not our purpose now to show how unfounded the Hexateuchal basis is, or to controvert its rationalistic significance, but merely to state it as a part of the problem we are now considering.

Confining the question to the Pentateuch, we remark that it has been variously assailed by the Rationalists of all countries, but the fact that it has survived all attacks is something of a circumstance in proof of its inspiration. Their general position is that, having passed for veritable history from the time of the closing of the canon until these days of learning, it is now manifest that the Pentateuch is mostly legendary or mythical, and that it must be accorded no higher place in the religion of mankind than the pious and transparent legends of Babylon and Moab. Semler, having concluded upon its legendary origin and character, was followed by the metaphysicians and theologians of Germany, France, and England, every one echoing the teaching with some variation, being either more intense in asseveration, or more descriptive of the proofs of myths in the narratives, or more inquiring as to the drapery of the events that constitute the history of Israel. Reimarus, in the *Wolfenbüttel Fragments*, as given to the world by Lessing, renounced nearly all the Old Testament because of its supposed legends; Hitzig commenced historical times with Moses, considering the accounts of events prior to his period purely mythical; Professor Zöllner and M. Pecant rejected inspiration from the historical books of the Old Testament, reducing them to the category of fiction; De Wette pronounced historically spurious the

five books of Moses; Schleiermacher repudiated the normative authority of the Old Testament; and Colenso, with persistent and flagrant misrepresentations, sought to overthrow the historical standing of the entire Pentateuch. Though the historical accuracy of the five books is thus questioned, we must not forget that the burden of proof rests entirely with those who make the attack; and as they have furnished no proof beyond surmises of incredibility touching the historical books, the orthodox are under no necessity of hasteuing to their defense. Certain it is, that, holding the external confirmation of the historic truthfulness of the Mosaic records in check, the critics can offer no evidence in demonstration of their truthlessness. They can quote no history that contradicts the principal events recorded in Genesis, the first chapter of which is unassailable by history if not by science; they can find no contemporaneous history that antagonizes the account of the exodus or the life of Israel in the wilderness; they therefore resort to conjecture, the skillful manipulation of the contents of the books of Moses, and the exigencies of a false theory of the supernatural history to justify their hostility to the sacred record and their impatience with the triumphs of the Christian religion so far forth as they are based upon faith in the pentateuchal accounts. On the other hand, the orthodox believer, with the faith of the ages behind him, steps forth with proofs of the historical credibility of the Pentateuch from monuments in Egypt, the Moabite stone discovered twenty years ago, and the cuneiform tablets found in the exhumed remains of Nineveh and Babylon. Besides, Herodotus, Josephus, the annals of the Oriental empires, and the archæological discoveries of recent years may be quoted in confirmation of the historical integrity of the entire Bible. On this point Professor Sayce says, that the Tel el-Amarna tablets have already overthrown the primary formation of the criticism against the historical character of the Old Testament. The attack on the historical reputation of the old book is resulting in the accumulation of evidences in its behalf that will forever silence the suspicions of infidelity respecting the accuracy of the books.

Another claim of rationalistic criticism is, that the Pentateuch is a collection of fragmentary documents, written at various times by various unknown authors, and that they were brought together in the present form at an age not earlier than the times of Ezra, and possibly later. De Wette most diligently applied himself to the decomposition of the Pentateuch into various documents, at the same time upholding the lofty sentiments and powerful imagery of some of the books. Delitzsch advocates the documentary hypothesis in his treatment of the Pentateuch, as do a majority of the critics, especially Kuenen, Budde, Ewald, Wellhausen, Graf, and Dillmann. The composite character of the Pentateuch is based on several considerations which, all-sufficient in the view of the critics, are far from convincing to those who are able to discover a unity of purpose and a similarity of style throughout the whole; but it is well to note them, that the assault upon its authenticity may be properly estimated. It is alleged by the assailants that in the book of Genesis there are two accounts of creation, of the deluge, and of the

peopling of the earth; and, therefore, that they are the product of at least two independent authors, neither of whom is alleged to be Moses. The evidence of double authorship is the apparent difference in the language, the style, the material, and the theology of the two accounts; but it may be affirmed here that until the critics invented this catalogue of differences the most astute theologians in modern times never suspected their existence, nor were induced by them to partition the books among several authors. If the method of reasoning that decomposes the Pentateuch into separate documents and into proofs of joint authorship be applied to Macaulay's *History of England*, it will appear as the product of a score of authors living at long intervals from one another, each pursuing an independent aim in his work. It is certainly safe to reject a method of investigation of the Scriptures that would destroy the integrity of literature and written history, and thwart all the processes of logic and thought.

As to two accounts of the creation and of the deluge in Genesis, we deny that they are there, and challenge the proof. The supplemental reference in the second chapter of Genesis to the creation as recorded in the first chapter, is not of the character of another or second account, and only a theoretic mind bent on torturing facts into the service of skepticism would imagine another account in the few words given. The same is true of the history of the deluge. Readers of Oriental literature know that Semitic writers were, as they now are, in the habit of repeating their accounts of great events, perhaps in order more firmly to impress them upon the public mind; but a duplicated account no more proved two authors than it proved two events. If, however, we concede two accounts of the deluge, the fact of a different authorship is not established, nor the credibility of the event impeached, since revelation partakes of an Oriental structure. Besides, as one account is more comprehensive in details and exhibits a greater grandeur of expression than the other, the conclusion is that the one is the *natural* and the other the *supernatural* representation of the great cataclysm. We find in the double account just what we should expect if the event occurred at all; and it is more probable that one writer would give the two, because complete, representations in close order, as we have them, than that two authors, each taking a different view of it, would relate it. If there are two accounts the claim of single authorship is, instead of being disturbed, rather confirmed by them.

The great argument for plurality of documents, however, is in the use of different names of the Deity in the Pentateuch, the word *Elohim* being found in some of the chapters and books, and *Jehovah* or *Jehovah Elohim* in others, wherefore it is inferred that different writers composed the books. We do not deny the fact alleged, but see no reason for accepting the inference. That additional names would be applied to the Deity as he further manifested himself to his creatures, expressing either his attributes or his relationship to man or his purposes respecting the world, might be expected, for man's knowledge of him would be limited and incomplete. He is manifested at first as the Creator, cold, distant, and unfamiliar;

hence, the earliest theology in Genesis is a simple monotheism, but it could be nothing else. *Elohim* describes God as a being of power and wisdom, but it must not be supposed that this word completely revealed him. After man's appearance he is personal in his relations with him, familiar in intercourse, displaying the character of a father, and interested in his welfare. Another word must express this progressive exhibition of the divine character. *Jehovah* is the word. Could not one writer express this development in the divine manifestations, and would he not do it if they actually occurred? Who can believe that *Elohim* proves one writer and *Jehovah* another? The *à priori* conception of revelation is in harmony with the idea of its development, and requires just what we find in the Pentateuch; but it does not require two authors to represent such a revelation.

Based upon these two words the critics have classified the verses, chapters, and books of the Pentateuch into Elohistic and Jehovistic, and even attempted to extend the classification to other books in the Old Testament. As applied to the Pentateuch, there are objections to this view that even the critics are not able to remove, and some that destroy the classification altogether. We should remember that the classification is purely arbitrary, invented to assist the declining fortunes of a theory whose undertone is against the Mosaic authorship of the books. It is not surprising, therefore, that while the critics agree as to the necessity of such classification as is here manifested they differ with one another in its application; in other words, they contradict themselves in the assignment of verses and chapters to the Elohistic and Jehovistic writers. But the scheme of classification, as formulated by the critics, also includes a second Elohist, a Redactor and several incidental writers, each designated by a letter of the alphabet. Hence we have P, J, R, P^1, P^2, P^3, Rd, etc., as the unknown and joint composers of the books. In the process of classification of the documents, and their assignment to their right authors, there is not only trouble but great confusion, for the critics make war upon one another, and settle nothing except the futility of their scheme. In the account of the deluge Knenen assigns a part to J which Wellhausen assigns to R; another section Budde assigns to P which Kautzsch assigns to R. The account of Jacob's family going down to Egypt is assigned by Dillmann and Nöldeke to P, by Hupfeld and Böhmer to J, and by Kayser to R. Respecting the death of Joseph, Schrader assigns the account to the Elohist, but Nöldeke and Wellhausen assign it to the Redactor. As to the parentage and infancy of Moses, Knobel ascribes the account to the Jehovist, while Dillmann ascribes it to the second Elohist. Respecting Jethro's relations with Moses, Knobel assigns the account to the Jehovist, but Schrader and Dillmann divide it between the Jehovist and the second Elohist. The recorded covenant with Isaac, Knobel assigns to the Elohist, but Kayser, Dillmann, Schrader, Hupfeld, and Nöldeke attribute it either to the Jehovist or the Redactor.

In addition to the palpable disagreement among the critics as to the distribution of various passages in the Pentateuch among various

writers, we also observe the habit among them of striking out passages that contradict their *à priori* conceptions of the documents, regarding them as interpolations, and unessential to the main account. Nöldeke and Wellhausen are unscrupulous, not only in the divisive process, but also in expunging from the record whatever contradicts their assignment. They also become redactors themselves, rearranging the order of verses and paragraphs, and handling the documents as if they were authorized to purify the text, and decide what should constitute a true Pentateuch. Unarrested in their work, the result would be, not a Pentateuch at all, but a few documents, divided, as to their contents, into legendary, historical, and spurious, and, as to authorship, into Mosaic and un-Mosaic, the latter constituting the greater portion. Under such a process Shakespeare would be ruined, Bancroft would be dispossessed of the crown of authorship, and it could be established that Thomas Chalmers never preached a sermon except one on "Commercial Honesty," which we commend to all triflers with the truth. While the critics propose to apply the rules of historical criticism to the Scriptures, it happens that they have invented criteria which, applied to literature in general, would render it untrustworthy and dissipate the integrity of history. The fact is, they do not apply these rules to other than the sacred records. If these criteria of historical credibility and literary authorship are in full force in literature, it is easy to cite examples; but we fail to find a single example of such perverse ingenuity and such obstinate determination to wreck the claims of originality and authenticity in historical or other writing. *We therefore demand of the critics one example of the application of these criteria to profane literature.*

It goes for something that for centuries the Jewish and Christian scholars were almost unanimous in attributing the Pentateuch, as a whole, to Moses, and that a few honest rationalists, such as Michaelis and Eichhorn, vindicated this view by arguments that have never been overturned. It may be said that, bating the refined suspicions of the early Gnostics, the coarse accusations of English Deists of the eighteenth century, and the violent attacks of a few German philosophers from the time of Spinoza, the prevailing sentiment throughout Christendom, from the apostolic age until the dawn of the present century, was in favor of the Mosaic authorship of the Pentateuch, and contrary to all the schemes of mutilation, division, and anonymity that are now in the forefront of higher criticism. It is also of some worth that such profound critics as Hengstenberg, Keil, Rosenmüller, Hävernich, Jahn, and Graves have found no difficulty in accepting the orthodox view of the Pentateuch, and have exposed the infidelity of De Wette, Graf, Wellhausen, Gesenius, Vater, and Colenso.

The post-Mosaic origin, not only of the Pentateuch in its present form, but also of the several books composing it, is maintained with vigor by Delitzsch, and with circumstantiality by Wellhausen, and both are followed by the higher critics to a considerable extent. Professor Stevens of Yale College holds that the Pentateuchal legislation and prophecy may be Mosaic, but not the Pentateuch in its wholeness or present arrangement.

The arguments for the general position are neither numerous nor cogent, but plausible and in some quarters persuasive. If the composite character of the Pentateuch is established the theory of its post-Mosaic authorship is also greatly strengthened; but, as the former is an unsettled question, so the latter remains to be proved. The fact of historical errors in the books makes no more against Moses than against the Elohist, the Jehovist, and the Redactor. The fact of omissions in the genealogical tables proves nothing against Moses that it does not prove against any writer. Besides, an omission is not necessarily an error, and an argument *a silentio* is not regarded by scholars as determinative of an issue.

On the affirmative side there are considerations that the keen critics have not discovered, or purposely ignored because of their relevancy and invincibility. The first is the absence of Chaldaisms in the Pentateuch. If the five books were composed during the Babylonian captivity or subsequently, they would abound in the language of the country and the period, as do Ezra, Nehemiah, Esther, and Daniel; on the contrary, the Hebrew of the Pentateuch is the purest, and absolutely free from Chaldaic corruption. אֵזוֹר, *a girdle*, is in the books of the captivity but not in the Pentateuch. כְּפִיר, *a young lion*, is not in the Pentateuch, but it is used thirty-one times elsewhere in the Old Testament. עֹמֶר, *omer*, is found ten times in the Pentateuch, but not elsewhere in the Bible. Nouns by the score are used in the Pentateuch that are not found in any book written during the captivity; and words used in the latter are not found in the former. We regard this fact as decisive against the critics.

Quite as difficult of explanation, on the post-Mosaic theory, is the evident familiarity of the writer of the five books with Egyptian names, customs, laws, and language, and also with the topography of the country from Rameses through the wilderness to the Jordan. The report that Joseph, before appearing in the presence of Pharaoh, shaved himself, was, according to Wilkinson, in harmony with the Egyptian custom of the inhabitants generally of eschewing the beard. Pharaoh named Joseph *Zaphnath-paneah*, which means "savior of the age," a word descriptive of Joseph's administration in Egypt. The references to brick-making, the ark of papyrus, and the plagues of Egypt are founded on an intimate knowledge of the country, the habits of the people, and the events as they occurred. Nor is the writer less precise or correct in his allusions to the occurrences in the wilderness or the character of the country through which Israel passed, as he wrote that at Elim there were twelve wells and seventy palm-trees. We may well raise the question if any one in post-Mosaic times could have written the five books without having lived in Egypt, acquired the Coptic language, found the same customs, laws, and names in existence as obtained in the days of Israel, and traveled the exact route of the Israelites, noting every particular, and recording it just as it has been transmitted to us. The task of forging these books in the days of Ezra was impossible of achievement, and the task of writing at that time without forging them is inconceivable.

We have, in conclusion, the testimony of Christ, Peter, and Paul, in the quotations they make from Moses, that they regarded him as the writer of the books that now bear his name.

Against the evidence of the authenticity of the Pentateuch the critics have little to offer except to project the "Pentateuchal Question" into the foreground of controversy, and to resubmit the answered objections to the doctrine of inspiration and the Mosaic authorship of the books. The lower work in which they profess to be engaged can result in nothing less than the overthrow of the fundamental principle of revelation, and, therefore, in the destruction of the supernatural religion. For this reason we are opposed to the motives, methods, and results, as announced and understood, of that class of theologians and metaphysicians who prefer to be known as "higher critics."

WOUNDED RATIONALISTS.

Deliberately, prayerfully, with a knowledge of facts that indicate a feverish state of unbelief, and at the risk of disturbing the peace, we have initiated a warfare upon the rationalism which, in the guise of "higher criticism," is intrenching itself in certain collegiate institutions in the East, and is symptomatically appearing in some schools west of the Alleghanies. The ground of the attack has been fully stated in *The Christian Advocate* of June 6, and July 4 and 11, but the evidence that has since accumulated is strong enough to convince the most unbelieving and to alarm the most conservative of the orthodox. It was not our purpose to arraign the colleges, notwithstanding their aberration from accepted standards of religious teaching, until students privately informed us of a state of things in them that compelled an assault. Emerson says one's affirmations should be like cannon-balls. Hence we shouted the facts, made a charge against the colleges, and are awaiting and observing results. The correspondence involved in this controversy is large—bishops, students, pastors, theological and other professors, and laymen writing us from all parts of the country, largely adding to our stock of evidence and confirming the indictment minutely and in every particular. In December, 1888, a "National Academy of Theology," composed of twenty-three theological professors, was organized in New York, having in view, among other objects, a "visible demonstration that the science which is built upon the Bible *is* a science, and that all its branches are sciences. These should be brought out of the corners into which they have been thrust by the secularizing tendency of rationalism." At its recent annual meeting, held in Madison, N. J., Dr. James Strong, the president, stated that among the results aimed at by the Academy is "*the establishing of a constructive and conservative criticism in opposition to the destructive and negative criticism so prevalent.*" If he did not refer to the run-away higher criticism in this country his language was without meaning. We happen to know that the new Academy will resist rationalism in all its phases. A student from Johns Hopkins University writes that the "statements you make can, in

the main, neither be refuted nor denied." A pastor in Massachusetts, formerly a student under Professor Harper, of Yale, says that our charges are timely and well-founded, and he prays that God may nerve our arm and direct our blows. A theological professor writes us, that "Professor Ladd is self-contradictory in his *Doctrine of Scripture*, especially on Inspiration. It would be no difficult matter to show up his rationalistic tendency by putting in parallel columns his fast-and-loose way of teaching." Among the few who espouse the opposite side is a New England editor, who, in respect to Yale, contents himself with a mellifluent denial of the facts, but he neither disposes of them nor advances proofs of the ground of said denial.

Yale College is the head quarters of American Rationalism. It produces more rationalistic literature than any other institution in the land, and thus determines the issue. It is not a question of the number of rationalists in the faculty, though in this case it is large, but a question of literature. If one professor in Yale should issue more rationalistic literature than a score of rationalists in another institution, the former would be the center of the great infidelity. As the Mississippi River has its source in Minnesota, and not in several lakes but in one, so rationalism has its source in Yale, and, if not in several, then in a few, professors whose work is fatal to the faith of orthodoxy. Kant gave character to philosophy, Bolingbroke to English deism, Voltaire to French infidelity, and Semler to German rationalism. So one professor may give character to an institution, and one rationalist in the faculty may do more harm than may be counteracted by the Christian teaching of all his associates. Unfortunately Yale is positive in its destructive work, and must account for it to the Christian sentiment of the land. "It must needs be that offenses will come, but woe to him by whom the offense cometh."

Professor G. T. Ladd and Professor W. R. Harper, of Yale, in *The Christian Advocate* of July 4, venture a reply to the personal indictment under which the controversy in its progress has placed them. Professor Ladd's letter is a literary curiosity, without the trace of a manly sentiment or argument, and without the exhibition of a truth-loving or a Christian spirit. If our space were not more valuable than the letter we should publish it entire; but we can quote it without being charged with "twisting" it, and dispose of it in a few lines. Its errors are numerous, and its splenetic feature a reflection on its writer. We have never mentioned his name before a Conference, and were not the first to introduce it into this discussion; but we propose now to deal with it as freely as his vulnerability invites. The supercilious egotism joined to the gross temper of the Professor puts him at disadvantage in the eyes of the cultured classes, while the personal insinuation in which he is pleased to indulge is a species of literary degradation that we might expect from a Celsus or a Voltaire. In respect to Professor Russell, it is significant that he [Ladd] does not deny Russell's resignation or removal from Yale on the alleged ground of unbelief respecting miracles, but condemns us for reading the *New York Tribune* and the *New York Times* for our infor-

mation, when he must have known that the *New Haven Daily Palladium*, of May 23, reported the case in the identical language of the New York papers, and that the country to-day so accepts the account. This is evidence of literary duplicity which we might expect in Baur or Strauss. Our quotation from his book, *What is the Bible?* apparently throws him into convulsions, and he performs a high somersault in order to make his escape from the dilemma of his position. Here is the guilty sentence: "Not a few of the biblical miracles *merely represent themselves* as what we should now call extraordinary combinations or exaggerations of ordinary physical forces." This sentence needs no context to explain it. Some passages in the Scriptures, or in philosophy or history, cannot be understood except in the light of the whole chapter, while other passages explain themselves. Professor Ladd's sentence is self-explanatory, and is a grievous misrepresentation of the biblical idea of miracles. The reader will note that he does not say that *his* idea of biblical miracles is that they are exaggerations of natural forces, but that the Bible itself represents them as such exaggerations or combinations. It charges the Bible with what he, as a critic, believes and teaches. After thus misrepresenting, in his book, the biblical conception of miracles, he misrepresents himself in his letter in order to neutralize our objection to his position by appealing to the context, and declaring that he was resisting the fundamental position of rationalism! This is literary hypocrisy in its essence. The context shows no antagonism whatever to rationalism, but is an argument in itself, without the sentence quoted, in favor of a heterodox assumption. Judge Story says we must judge of one's opinions by his language, but, if it be obscure, then by his known intention. In this case the language is not obscure, nor is the context, nor is the book; for the whole is a direct attack on the orthodox position respecting the Scriptures.

If his arraignment of the orthodox conception of miracles is in opposition to the rationalistic notion, as he claims it is, we shall have to abandon inductive reasoning and reconstruct, if not reverse, all established methods of thought. In this rationalistic book he affirms that the historical Scriptures abound in errors; *pari passu*, we must believe he was proving them to be errorless. He also assumes that Moses was not the author of the Pentateuch; *pari passu*, he must be understood as proving that Moses did write the Pentateuch! He also opposes the doctrine of the infallibility of the Scriptures; *pari passu*, he must be understood as advocating the doctrine! He attacks the post-reformation dogma of inspiration; *pari passu*, he should be understood as maintaining that dogma! When, too, he says that the biblical books are examined by the higher critics as they examine other ancient writings, he means the opposite of what he says; and when he favors the Hexateuch he is to be understood as opposing it. What an ironical book. The book was honestly written, though vicious in substance, but the letter is a paradox.

We have drawn from him the following confession: "I have never written, or taught orally, one word in denial of the supernatural and miraculous origin and character of biblical religion, but, rather, just the

contrary." This is skillfully phrased, but, as it does not even touch the point at issue, we must pronounce it a piece of literary sophistry worthy of one in trouble. The biblical *religion* is not the subject. De Wette, with other critics, rejected many books of the Scriptures, but accepted the Christian religion in some of its essentials. We challenge Professor Ladd to say that he *accepts the supernatural and miraculous origin and character of the biblical books*, or the supernatural inspiration of the Bible, as held by the Christian Church. He dare not say it; he will not say it. Higher criticism pretends to utter nothing respecting religion but to investigate the *books*, and Professor Ladd knew he played a trick when he wrote his confession. He thinks it quite unnecessary for Yale to draw its sword against such assailants as those who expose its misdemeanors in theology. We mildly suggest to him, then, that *he* might approach us with the little pen-knife that he has been using in trying to whittle away the Pentateuch and reduce the Bible to the level of other books. We shrink from the sword, but the pen-knife has no terrors for us.

He addresses the Methodist clergy in the following soothing, yet threatening, terms: "My brethren, you make a great mistake if you suppose that the young men of this country can be driven or led into the Christian faith by measures like those of Dr. Mendenhall. No one else is exerting upon them so injurious an influence; no one else is so hindering from the ministry the choicest among them; no one else is so helping forward the ranks of the real infidels as men who resort to such measures." As we have resorted to no "measures," but merely proclaimed our orthodoxy and ventilated his rationalism, his appeal is, in the chronological sense, ill-timed, and in the literary sense little else than an abomination. Our orthodoxy making infidels, but his rationalism reclaiming them! When our clergy will wish to hear such a blatant egotist, or listen to his literary sophistries, or accept his rationalistic jugglery, it will be when they themselves have been caught in the snare of a criticism as profane as infidelity itself, and that has wrecked more than one institution of learning while it was professing to be orthodox. If Professor Ladd can be brought for a year or two under the influence of the *Review* he will absorb a wholesome orthodoxy which will act as a counter-irritant on his wretched theory, and improve his literary manners to such an extent as to gratify those who know him. In the mean time this is our challenge:

"Lay on, Macduff,
And —— be him that first cries, 'Hold, enough!'"

Professor Harper is a Christian gentleman and entitled to courteous treatment, but he occupies a most unfortunate position, and departs in his answer from that spirit of fair-mindedness which is essential to a scholarly discussion of a disputed issue. As we have made no attack upon him as a teacher, either in Yale or his summer schools, nearly one third of his article in defense of himself is irrelevant, and reads as though intended to confuse his readers. He also puts some stress upon the distinguished character of some of his contributors, forgetting that rationalists, as a class, have been eminent for scholarship, and many of them promi-

nent in position in the Church. Was this also intended to deceive his readers? He very quietly assumes that our discovery of nearly twenty-five rationalistic signs in his journals is the sum of what may be found therein, when in fact they were quoted as mere instances of the spirit of the literature published under his direction, and do not constitute one-tenth of the proofs of an unorthodox tendency in said periodicals. The assumption was necessary to the "prolonged sophistry" of his defense.

It did not surprise us that, for the want of an argument that would stand all scrutiny, he resorted to the common demagogical custom of accusing us of "misrepresentation," "twisting," drawing unwarranted inferences, and failing to be governed by the context in our researches among his journals. If his charge were true it were heinous; but *he knew he manufactured it when he wrote it.* Inasmuch as he does not deny the verbal accuracy of our quotations, because he saw that in that respect we were scrupulously careful, the next and only thing to do was hesitatingly to say that, taken in their isolation, they really do not mean what, grammatically, rhetorically, and logically they undoubtedly do mean. To this we reply, that as to a majority of the quotations used they interpret themselves without the aid of context or of the professor. When he speaks of Genesis as a "compilation," or recommends Wellhausen's *History of Israel*, or condemns a book in favor of "plenary inspiration," is the context necessary to know what he means? Verily, when the professor, in such cases, clamors for context, we suspect that some kind of context is necessary to explain *him*, but not his literature. Some of the quotations made were not clear in themselves, but the context exhibited them in their rationalistic bearings and relations most decidedly, and in all such cases, as in every other, we studied the subject with religious fidelity.

In order to bolster against us his charge of misrepresentation he adroitly misrepresents himself; but even this self-sacrifice will not avail, for it is too transparent and too heroic. No one can read his criticism of *The Inspired Word* in the *Old Testament Student*, and his explanation of it in his recent article, without feeling that even a *good* man may sometimes forget his obligation to be sincere, and that a Tregelles or a Tischendorf could hardly harmonize his contradictions. This is only one example of an attempt on his part to escape the unfortunate position in which he has placed himself by an over-bold presumption in his muffled criticisms of orthodox teachings.

For these misrepresentations, as well as for the rationalistic tendency of his journals, he gives an explanation that confounds us, and that, if accepted, must introduce a new and dangerous element into journalism. "The whole question," he says, "is one of editorial policy, not of editorial opinion." Instead of condemning the rationalists he commends their writings as worthy of careful consideration; instead of conducting his journals in the interest of a pronounced orthodoxy and against rationalism in all its phases, he conducts them in the interest of an undermining criticism, and usually against so-called traditionalism in theology; instead of defending orthodox literature, authors, and the accepted standards of Christian faith,

he has little to say of them except in antagonism, and this is done and justified in the name of an "editorial policy," but not in the name of "editorial opinion!" In other words, "policy" and "opinion" in this case are two things. The editor may say, or admit to be said by others, what he does not believe or approve, and conduct his journals in this farcical manner; his readers, however, not knowing but that said publications are, in their general aspect, a reflection of editorial opinions and beliefs until informed that the editor is playing a game of "hide-and-seek," and must be held aloof from all responsibility or accusation of guilt, will not so readily grant him absolution. In "opinion" he may be orthodox, but in "policy" heterodox; in "opinion" he may accept the Christian's creed, but in "policy" he may be rationalistic, laboring to destroy the creed; in "opinion" he may hold to the traditional theology, but in "policy" he may make of it a heaveoffering, and be justified in his own eyes. If Professor Harper means that he is conducting his journals from a "policy" which is not in harmony with his "opinions," he has mistaken the temper of Christian people if he imagines they will tolerate the hypocrisy, and the sooner he harmonizes his "opinions" and "policy" the better for his peace and for the prosperity of his journals. It is no offset to this representation to be told that recently *The Christian Advocate* favorably reviewed one of Professor Cheyne's works, because the "editorial policy" and "opinion" of that paper are harmoniously orthodox, and no one questions either; nor that six months ago we invited Professor Harper to furnish an article for the *Review* on "higher criticism," asking him to avoid old arguments and refresh us with something new. At first the professor agreed to furnish the article, but finally declined, much to our regret, for in this *Review* he might have given us good orthodox "opinion," which is submerged in the editorial "policy" of his journals.

It remains only to note that the professor, in his article, claims to defend the higher criticism, which includes the work of such critics as Green and Bissell, which is neither destructive nor rationalistic; but it is singular that when Professor Green has appeared in his journals it is mostly to antagonize Professor Harper, either as spokesman of the rationalists, as editor of book reviews, or as manager of contributions. This intimation of affiliation with Princeton criticism is a little late, and, as there is no outside or inside proof of it, it is a trifle perplexing to the honest mind. However, if we may allow that in "opinion" Professor Harper is at one with Professor Green, though in "policy" opposed to him, he may go "scot free." But as we can only judge of the editor by the "policy" of his periodical and not by his private "opinion," we are constrained to believe that the "policy" is an index of the "opinion," and that higher criticism in the professor's hands is rapidly degenerating into a dangerous rationalism.

Having now replied to these critics according to the spirit and tenor of their articles, we trust that it will not be necessary to continue the controversy from a personal stand-point, but rather on the broad ground of inquiry for truth, and with a solicitude for exact knowledge of the origin and character of the books that constitute the canon of Scripture.

THE DOWNFALL OF THE "DECREES."

This is not a creed-building age. With the advancement in culture and a more critical understanding of the Scriptures have also come a wider range of liberty in interpretation to faith and a sincere disposition to reduce the simplicities of the Gospel to briefest dogmatic expression. The production of a great creed, like the Athanasian, with subtle and erudite affirmations and distinctions, would not be possible now. Nor is the mammoth Westminster Confession less an anachronism by virtue of its endless iterations and attempted philosophic settlements of the unrevealed divine wisdom on the problems of life and destiny. In the light of modern study these old moss-covered credentials of church life read like experiments in logomachy, or the evaporation of a theological spirit that no longer dominates in the realm of inquiry. The truth that is in these aged and sibylline frame-works needs to be rescued and reformed in modern utterance and according to the simpler modern beliefs of critical intelligence. It is not more a sign of the times than of the triumph of right conceptions in theology that at last persons of the Presbyterian cult are willing to reconsider that part of their Confession which, since the days of Arminius, has been a theological offense to Christendom. The movement for a revision of the third chapter of the Confession, which contains the obnoxious doctrine of predestination as applied to the eternal state of men, had its rise in a petition from the presbytery of Nassau to the General Assembly in 1888. Small in itself, it originated a revolution that cannot stop until a modification of the great Confession shall be accomplished.

In one year fourteen presbyteries united their petitions with the original one for a consideration of the subject of revision, and the result has awakened a wide-spread interest in the discussion that is now at the front in the Presbyterian body. The General Assembly in its recent session in New York agreed to overture the two hundred presbyteries in the United States with specific questions as to their desire for a revision and as to the particulars concerning which they may be anxious for a revision. This is a wholesale overture, opening the door to a discussion of the entire Confession; but its main purpose is to ascertain the sentiment in the Presbyterian bodies touching the perpetuity, modification, or extinction of the heinous third chapter.

Never having sympathized with that chapter, or accepted any of the explanations made in its behalf, or regarded as logical any of the arguments offered for its monstrosities, we join with the outside multitude in expressing the hope that after a full and rigid examination of the section or articles which affirm that God did freely and unchangeably ordain whatsoever comes to pass, yet so as neither to be the Author of sin nor interfere with the volition of the creature, the Presbyterian Church will completely abandon the teaching as well as the language in which it is couched. It is not to be expected that so significant an event as the alteration of a creed, with so many historic antecedents and with such prominence in theological controversy as the Westminster Confession has

sustained, will occur immediately, or without the most careful investigation of the necessity alleged for the change. Any rash or thoughtless attempt, or the employment of superficial reasons, by which to induce a great body of Christians to alter the standards of faith, should meet with the opposition it deserves. The Presbyterian Church, noted for its calmness, must now be honest and patient in the consideration of the subject before it. On the other hand, while it must resist demagogical influences to secure the modification, it must be alive to the arguments that may be urged in behalf of the petitioners for a change. It must be as resolute to do the right thing as it is calm and heroic in opposing the wrong thing.

In this connection, it occurs to us to say that certain arguments that have been proposed to the Presbyterian Church for a revision of the Confession are not only invalid in substance, but unworthy of submission for want of relevancy. Dr. Lyman Abbott scouts the Calvinistic doctrine of election as a "sixteenth century idea," as if the great age of a doctrine were not rather in its favor than against it. If it is a tenable ground for the repudiation of doctrine, or beliefs, or truths, because they are not the products of our own age, we may renounce the Reformation because it was a sixteenth century movement, and the gospels because they have descended from the first century. Aristotle gave us the syllogism and Bacon the inductive system; but it might be said against the one that it was born before the Christian era and the latter that it bears the stamp of a previous century, and therefore they cannot be received. A doctrine is neither true nor false because it originated in the sixteenth century; nor is its validity to be determined by the period that gave it birth. John Calvin has nothing to do with the truth or falsehood of the doctrine of fore-ordination of events or destinies. It is true or false without reference to him, or his age, or the Presbyterian Church, and would be true or false though he had never lived, and the Presbyterian Church had never existed. To ridicule the doctrine, therefore, because it is of the sixteenth century is the weakest of arguments for a change.

Equally fallacious, and of the same inconsiderateness, is the suggestion that the creed should be brought into harmony with the *consensus* of modern times, as if truth was in bondage to established opinion, and must come forward or retire at the bidding of synods or organized bodies of religious men. In all fairness it should rather be required of the age that it should seek to harmonize itself with the truth, than that the truth should be asked to harmonize with the age. We greatly mistake if we suppose that modern culture is the authorized umpire between truth and error, especially that it can determine the inherent truth or error of the intricate and recondite questions of theology. To be sure, a Christian body will not overlook the tendencies of the times, nor be indifferent to its discoveries and achievements in science, philology, and archæology, nor eschew the absolute results of positive research and criticism; but it will not be subservient to the demands of the age, nor surrender its self-respect at the dictation of a mob of critics and antagonists. The chief point to be kept in view is, not the age, but the truth. *If the doctrine of*

election is true now, it was always true, and always will be true, in human history, and it ought not to be changed to suit the modern clamor, or to harmonize with public opinion.

The initial work of the Presbyterian Church is a re-examination of the basis of the doctrine, not in its historical aspects, but in its scriptural character; and if it can see no reason for a change of faith it should resolutely refuse to change the creed. Besides, if after a careful study of the basis of the doctrine the Church is still satisfied with its scriptural soundness, it should affirm it with all integrity and enthusiasm, and insist that Christendom shall accept it as a revelation from God. The day has come when, if false, it should be eliminated from the Confession, but if true it should be heralded with the tremendous strength of the whole Church. The attitude of the Presbyterian Church respecting the doctrine is open to criticism, because the outside world is not certain whether it holds to it or has secretly abandoned it. It seems that it does not deny the doctrine, but it refuses frankly to affirm it. It is evidently an integral part of the Confession, but it is heard no longer in the pulpit, except in Talleyrand's *usus loquendi*. Laymen unite with the Church with words of repudiation of the doctrine on their lips, and Arminian ministers are installed in their parishes without the slightest change of faith or opinion respecting the decrees. This Laodicean position of the Church is bad for the doctrine if it be true, and unfortunate for the Church if false. What is needed, therefore, is a firm, square affirmation of the truth, whether it shall confirm or reject the third chapter of the Confession, since the truth is of more value than the creed.

There are some arguments for revision that the most conservative of Calvinists can afford to weigh and appropriate in behalf of the truth, and which Arminians may modestly suggest to their respectful consideration. The popular impression is, that the section on the decrees is obsolete, and that Calvinistic bodies have entirely outgrown its meaning and application. That it still retains its place in the Confession is not astonishing, for nations outgrow laws and constitutions before they abandon them, and religionists often advance beyond their doctrines and ceremonies before they modify or reject them. The Roman augury lost its standing with the statesmen and common people years before it was declared useless and unavailable. The Lutheran Church still retains the inherited Roman Catholic doctrine of confession and priestly absolution, though it is of no influence in, and is not observed by, the Church. So the chapter on the "decrees" is rather the monument of the rejectable theological science of other days than the exponent of any preachable faith in these times. It is a relic of pious ingenuity rather than a living arithmetic in human thought; it is a theory of future vital statistics rather than a schedule of known or knowable facts pertaining to the distribution of eternal rewards and retributions. Whatever its influence in preceding centuries on the religious life of the people, it is now a quiescent factor and wholly inoperative both in religious people and human affairs. The advance of the Church itself beyond the teaching of the decrees is sig-

nificant of their worn-out condition, their inability in these days of a broader knowledge of the Scriptures, and their probable untruthfulness as a doctrine.

From the Arminian view-point the doctrine is not only paradoxical but it is self-contradictory, and therefore absurd. If it were only paradoxical we should be cautious in objecting to it, for the Bible is a book of paradoxes. A miracle is a scientific paradox, but it is not self-refuting. Paul was weak when he was strong and strong when he was weak, but he was not absurd when he claimed to be in either paradoxical condition. That God fore-ordained all things to come to pass, yet so as not to be the Author of sin, which is the greatest thing, save redemption, that ever came to pass, is not a paradox, but a self-contradictory absurdity. Neither does theology require it nor logic justify it. That God foreordained all things, yet so as not to interfere with human freedom, is another equally incompatible statement, without justification in logic, and without confirmation in human history. We are not certain that the Arminian expression of the relations of divine sovereignty and human freedom is unimprovable, but we are certain that the Calvinian formulary is logically absurd and scripturally defective. And this, as we understand it, is the sentiment of our modern age respecting it.

If a doctrine may be judged by its utility, or its effects in human life, the doctrine of predestination may righteously be condemned, for it has been a stumbling-block in the path of progress, and a hinderance to the prosperity of Calvinistic bodies themselves in all lands. On the side of the elect it reads like Universalism; on the side of the reprobate it reads like fatalism; and taken together it destroys human freedom, paralyzing aspirations and achievements in proportion as it is received and incorporated in the history of the Church. The Arab is a fatalist, and the sultan's empire is an illustration of the effects of predestination when carried out in practical affairs. The Presbyterian Church might have been three times as strong as it is in the United States but for the blocking of its wheels by the "decrees" of its faith; and if these shall be removed in the near future we shall expect such success to this venerable Christian body as it has not had since the day it handicapped itself with paradoxes and absurdities. With these out of the way we even dream of the possibility of an organic union between the Presbyterian and Methodist Churches, for, bating superficial differences between them touching other doctrines, and an unlikeness of polity or church organization, which in the hands of wise men should not prove intractable, there would be no substantial ground for separation; and with Roman Catholicism menacing the republic there would be a strong reason for an early union. In the discussion in the Presbyterian Church over the "decrees" we voice the general hope that the minority may become the majority, and the majority act in the interest of that truth that is to save the world.

THE ARENA.

BOSTON IDEALISM.

I HAVE read and meditated upon the brilliant, learned, and comprehensive article on "Philosophical Idealism," by Professor B. P. Bowne, in the May-June number of the *Methodist Review*, with a very lively interest; not only because of its intrinsic merit, but because it serves, in a degree, to clear up the mystery as to whether or not a defined system of idealism is being taught at the Boston University, and what the nature of that idealism is. Now that the enunciation of the Boston University idealism has, at length, been quite plainly made by its chief, if not sole, discoverer and expounder, one may, without impertinence, ask some direct questions about it, especially if it be his intent not so much to cast discredit upon it, or to express dissent from its declared character and postulates—seeing that these have not, as yet, received any thing like an ample statement, and cannot, therefore, by the uninitiated, be fully understood—as to draw out more extended explanations. And, seeing that the apparent reluctance to declare the quality of this Boston idealism has at last been overcome, we may reasonably look now for a very free and ready assertion of all its principles and implications.

The enunciation above referred to is given in the winding up of the aforesaid article of Professor Bowne, and is as follows: "It (the world) exists not only as a conception in the divine understanding, but also as a form of activity in the divine will. . . . The outcome of this activity is the phenomenal world, which is neither inside nor outside of God in a spacial sense, but which exists in unpicturable dependence upon the divine will. . . . This world, being independent of us, has all the continuity, uniformity, and objectivity which an extra-mental system could have, and, as distinct from individual delusion, is real and universal. *Indeed, it is hard to say what this view should be called.* In distinction from the idealism of sensationalism it is realism. . . . It is idealistic, on the other hand, in maintaining that this system is essentially phenomenal, and exists only in and for intelligence."

Concerning this peculiar "view," which is neither idealism nor realism, but both, we have to suggest, If the "outcome" of the divine activity, generating the world, is only an idea and not an act, it is purely mental; it does not result in *a creation*, does not realize *an entity*, but is solely a phenomenon, or a congeries of phenomena in God's consciousness. The world is merely the revelation to human intelligence of the processes of the mind of God. What ranker pantheism than this could find verbal expression?

But, again, if this "outcome" of the divine activity does not result in a real *creation*, does not give birth to a *positive entity*, not only is there no proper "objectivity" to the universe, but what becomes of its "continuity and uniformity," unless we suppose the divine activity to be exerting itself with an unbroken and everlasting flow upon the same lines?

For a phenomenon can last only during the continuance of the act or action producing it.

This Boston idealism would, then, seem to present God to us, not only in the irrational attitude of perpetually volitionating, to keep an ever-appearing and vanishing world in unreal existence; but, also, in the degrading and absurd light of an impotent absolute, fated forever to generate objectless phenomena within his own consciousness, but eternally shorn of the ability to give them substantial reality, and so rise to the dignity of a Creator.

J. B. WENTWORTH.

Buffalo, N. Y.

GOD'S BENEFICENCE IN NATURE.

The immediate effect of the almost unparalleled disaster in the Conemaugh Valley has been to produce doubt of God's ever wise beneficence. As said grim old Carlyle, in the midst of a scene of suffering, "If there is a God, why doesn't he do something?" Public calamity or great private sorrow sets us questioning, leading some to doubt and some to denial. Not only must faith confront these facts and questionings, but reason must confront them also. In all the shadowed scenes of life we are apt to judge God too narrowly, forgetting or overlooking the wider reach of his plans. That God is infinite in wisdom, in power, and in goodness is not only the declaration of revelation, but is it not, also, the voice of nature?

It must be conceded that the facts and forces of nature, in their general adaptation, serve our highest good; but they may also at times bring to the individual loss and suffering. Possibilities for good permit of possibilities for evil. Yet much of personal evil is the result of man's ignorance as well as of man's sin. The great law of gravitation is absolutely necessary, and no one would presume to complain of it; yet this very force precipitated the awful avalanche of water upon the doomed valley. The law which governed was no freak of nature, but the very law by which our lives are served in a thousand ways; by which the oceans are held within their bounds; by which our ships are permitted to sail their surface; and by which the water is made to flow in secret through the hills and send its supply into our dwellings.

Who can improve upon the laws governing the rainfall, either as to frequency or quantity? For us to attempt improvement would be to come to grief, as did the fabled Phaeton, who, aspiring to drive the steeds of the sun but for a day, so severely scorched the earth that Jupiter unseated him with a thunderbolt. We have hills and valleys, and rainfall and gravitation, and all serve our good. Folly only requires hills without valleys, fire without the power to communicate itself, and water without the power always to flow. God's beneficence in the laws of nature is plainly seen; and this beneficence must be sought in plan and provision, in order and method and end; not in interruption and break. It must be found in nature's constancy, not in disturbance of law and uncertainty. Agents and forces wait on every hand to do man service, in unvarying and ascertainable order. Upon those unvarying laws man must rely for

knowledge and progress in the appliances of advancing civilization. In God's far-reaching providence for good, under the reign of law, the conditions of life are to be bettered, and the possibilities of life and knowledge enlarged.

Who can doubt that God's natural and moral administration is all that can be desired, and all that goodness and wisdom can devise for the benefit of men? In all things, let us be careful to ascribe "righteousness unto our Maker." "Great is our Lord, and of great power: his understanding is infinite." LOUIS PAINE.

Warren, O.

THE GENESIS OF HUMAN RESPONSIBILITY.

A distinguished philosopher writes me, "I believe in the freedom of the human will, but I also believe in the sovereignty of God."

But, it is pertinent to ask, if Adam's will was free in the choice of disobedience, how could the sovereignty of God affect in the slightest degree his wicked volition? If Adam was not the sole originator of his wicked volition, how could he be held accountable therefor without a disregard to right and justice? How could guilt attach to an act constrained by the sovereignty of God? How could an immaculate God constrain Adam to put forth a wicked volition? God has innumerable plans, but it is inconceivable and impossible for him to form any plan that would involve violations of moral law and a disregard of the immutable distinctions of rightness and wrongness.

"That cannot be right in God which is wrong in me," says John Greenleaf Whittier. This certainly is true relative to fundamental rightness.

The Scriptures say, "It is impossible for God to lie." If this is true, it must be equally impossible for God to constrain me to lie.

Has God perpetrated upon me the flagrant meanness of so constituting my nature that I necessarily suffer for an act which his sovereignty constrained me to perform? Did he so constitute my instincts, my intuitions, my reason and conscience, as to bear false witness? This surely would be an instance of double-breasted duplicity and injustice in God's character. But if Adam was free he could originate a wicked volition, and if he was free he could refrain from originating that volition. If, therefore, he did originate a wicked volition he alone was accountable therefor.

If he alone was accountable therefor the sovereignty of God could have had no possible agency, or desire, or purpose, or plan, in the genesis of that wicked volition. To say that Adam originated a wicked volition, and yet that the divine sovereignty controlled in the genesis of that wicked volition, is a manifest violation of the necessary laws of thought.

Such an affirmation says that both Adam and God were responsible for the origin of the same sinful volition. To say that a wicked volition was put forth, self-originated by man, excludes the divine sovereignty from its genesis; and to say that the divine sovereignty extends down into the genesis of a wicked volition, excludes human agency therefrom, in every sense that involves accountability therefor.

If the sovereignty of God extends to the incipiency of wicked volitions God is wicked. He is wicked because he violates the necessary principles of immutable morality. If his sovereignty does not extend to the origin of wicked resolves, then his sovereignty is in no way responsible therefor.

Observe, it is not a mystery, for a mystery transcends human thought; but this is an absurdity, because it shocks human thought.

Can that be called thinking which disregards the law of identity, which says "A thing is what it is," and also disregards the law of self-contradiction, which says "A thing cannot be and yet be at the same instant?"

He says a wicked volition is not what it is, a self-originated act. He says man is responsible and irresponsible at the same instant for the same wicked volition.

He makes man responsible for the wicked volition when he is seeking some person to censure for the immorality perpetrated.

And he makes God responsible for the wicked volition when he is seeking "the praise of his glorious grace," and the display of his genius and natural attributes, in doing evil that good might come of it. Would it not be wiser to reject human freedom than to assume it, and, in the same breath, annihilate it in the sovereignty of God?

The divine sovereignty that rules the moral universe, and that rewards and punishes all accountable beings, is a conception as necessary as it is grand and glorious.

No accountable being ever has passed, or ever will pass, beyond the control of Deity.

No immortal soul will ever be able to commit soul suicide.

And God has nowhere intimated that he ever intends to murder one.

While it is true that every sinful volition is an act that never ceases to be felt for evil in the divine government, God can, and often does, partially overrule, in the interests of righteousness, wicked volitions after accountable beings have freely shot them forth into the eye of a witnessing world. But a divine sovereignty that, in some subtle manner, reaches as a causing force into the sinful volitions of accountable creatures, who are hastening to the judgment of the great day to be judged and damned for those volitions, is too shocking to logic to be entertained for an instant.

Delaware, Ohio L.D. McCabe.

ADAM'S DILEMMA.

In Dr. Longking's criticism, in last number of the *Review*, of the *Michigan Advocate's* answer to "An Important Question," occurs the following: "As it was morally impossible for him (Jesus) to originate an unholy thought, purpose, or act, because of the perfect purity of his nature, neither, for a like reason, could he yield to one at the suggestion of another."

Without discussing the merits of the question, may I ask for the bearings of this statement upon the fall of our first parents? I have always understood that their original image was that of God himself. If, therefore, perfect purity of nature was a bar to sin in the case of Jesus, why

was it not a bar to sin in the case of Adam? The acceptance of such a statement seems to involve the dilemma, either Adam did not possess perfect purity of nature or it was morally impossible for him to do what he actually did. The first contradicts the word and the second the fact.

Blue Rock, Pa. WM. POWICK.

D. D. WHEDON ON FREEDOM OF THE WILL.

Whedon's idea of freedom is "power to the contrary." This power is attested by consciousness. Whedon's entire argument against Necessity turns upon the possession of such power by the agent. In the course of his argument he lays down the following proposition as a corollary from his reasoning (see *Will*, p. 273): "An agent possesses a power of acting otherwise than the way that God foreknows he will act." This proposition is ambiguous; though the author seems to have originally thought that it would be correctly understood by candid readers. It may be interpreted to imply the power of acting two opposite ways at the same time; or the power of acting otherwise up to the moment of acting. To this ambiguity the author refers on page 27 of the *Will* as follows: "The word 'instead' is important in one of the above formulas of definition. The proposition that the Will puts forth one volition, with full power to another volition, may either captiously or innocently be understood to imply the power to put forth two opposite volitions at the same time." He also refers with approval to the following quotation in a foot-note on the same page: "This is too absurd to be maintained." In the seventh line on the same page he defines the point beyond which the power to the contrary does not extend, by the phrase, "at the initial instant." The proposition, as thus fully explained by the author himself, is that *an agent possesses a power, at the initial instant of acting, of acting otherwise than in the way that God foreknows he will act.* Against this, the exact meaning of the author, the objection sometimes made, that his position demands a double agent to meet the conditions, has no force.

Syracuse, N. Y. ELI C. BRUCE.

THE DIVINE APPELLATIVE CHURCH.

Some denominations claim they are non-sectarian because "the disciples were first called Christians at Antioch," and Christian is the divinely given name for God's people. We deny their claim for the following reasons: 1. The name Christian was in all probability given in derision. 2. The name Christian was not understood by the disciples to be divine, and it was not by them used. 3. The name Christian occurs but three times in the New Testament. Isaiah says, "And thou shalt be called by a new name, which the mouth of the Lord shall name." and they ask, What is it? The new name given is *Church*. Hence Jesus said to Peter. "Upon this rock I will build my Church." 1. The term Christian was never in "the mouth of the Lord." 2. This is the first place in the Bible where the term Church occurs. 3. It was given by "the mouth of the

Lord." 4. The disciples so understood it, and ever afterward used it. Hence their epistles are addressed to "the Church in thy house," to "the Church of God," "unto the Church of the Thessalonians," and to other local churches.

The "seven Churches of Asia" were Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, showing that affixes and prefixes take scriptural precedent. JASON YOUNG.

Kenton, O.

STEWARDSHIP.

The nobleman, the ten servants, the ten pounds, and the command, "Occupy till I come," open fully the question of stewardship.

The return of the nobleman was not to take possession of the ten pounds with increase, but to see how each servant had used his stewardship and to determine his reward.

Faithfulness secured possessions and authority equal to the ability shown by the improvement of the talents received. The direction given to the disciples, when they were sent into the village to bring the colt they should find near the entrance, manifests Christ's claim and proprietorship of property.

He armed the disciples against any claimant or objector by using the words, "The Lord hath need of him." Luke xix.

1. The return of the received pound does not indicate failure in business or poverty in earthly possessions, but reveals the "wicked servant" in his denial of the authority and government of God over all accumulations.

2. The untying and leading away of the colt without opposition from the owner proves his acknowledgment of the Master's right to claim his property, and his faithfulness as steward.

3. Responsibility for the use of money and other goods, represented by the pound and the colt, requires ownership and control; therefore governments are right in securing to individuals exclusive possession of property, that stewardship may have opportunity.

4. The building and completion of character demand the possibilities resulting in achieved inequalities, seen in poverty, and in competence, and in wealth.

5. This world and its resources, this life and its opportunities, were not intended to give to every one a per capita share of the aggregate wealth.

6. The "anti-poverty" theories are anti-God; not that God has ordained some to poverty, some to competence, and some to wealth; but that he has ordained stewardship, in which the losses and gains of the present vary the tests and opportunities.

7. The reckoning with stewards is not postponed until the end of all opportunity, but "upon the first day of the week." He whose every week acknowledgment of God proves him a good steward will finally have authority or reward to the full measure of his well-used ability.

Auburn, N. Y. L. C. QUEAL.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

The Universal Exposition has the floor as we write, and is quite likely to keep it. It promises to be a great success, not only in France, but throughout Europe, in that it draws to Paris a great concourse of visitors, and thus fills the purses of the tradesmen, and so far stop the mouths of political brawlers; for by common consent in all France there is to be no question before the nation but the success of the Exposition, and so long as the eyes of the great national disturber of the peace of Europe are busy in lauding and admiring itself, other nations may have a quiet breathing spell. France worships glory and the almighty franc, and with both of these at its command in the "*Triumphant Exposition*," it has now little time for any thing else, so that Boulanger and Cæsarean conspiracies are no longer the bug-bears that they have been. Indeed, the marked success of the event that just now appeals to all hearts is quite likely to form a chasm over which the coxcomb dictator will not be able to extend his hands.

The other nationalities of the Continent will look on in peace if this shall be the result of the industrial uprising of France, for one thing she has shown, namely, that she can get up a "Universal Exposition" with no thanks to the universe; for the Exposition is thoroughly French. The other nationalities of Europe would have but little to do with it, and the United States seems not to have made a success of its efforts. Indeed, the French people and press appear greatly disgusted with what they sneeringly call the Puritans at the Exposition, that is, the English and the Americans, because these nationalities persistently cling to their "whim" of refusing to run their show on Sunday. For of what use is Sunday in France, if not for gaiety and revelry? Now, to be in France and not do as the French do, in this respect, is deemed a great blunder. Every Monday the press parades the numbers that graced the Exposition the day before, and casts a sneer at that part of the Exposition which is not open. And still, for the possible salvation of France, there is quite a leaven at work among the little group of French Protestants who are battling bravely for the Puritan Sunday and the Puritan faith. Some of them are even now so somber in the common joy as to call attention to the Republic that Protestantism created on our side of the water in 1789, founded on the Puritan Bible, and theirs at the same period based on the infidel philosophy of Voltaire and Rousseau. It was their great statesman, Guizot, who said: "Protestantism may be proud of the nations that it has founded, and show them with pride, as did Cornelia her sons."

I. RELIGIOUS.

The Evangelical League of all the Protestants of Germany against the Catholic aggression of the period is still growing apace. Branch leagues have recently been formed in Bavaria, Hanover, and Saxony. Among the members of these leagues are Christians of various hues that may not be greatly attached to the Church, and even Christians of so liberal a hue that they seldom see the churches, with a fair sprinkling of the most liberal shades. But they all stand together in the one great effort of protecting Germany at large from falling under the rule of the Vatican.

This conglomerate composition will, it is feared, not effect much in their purpose unless they adopt some means of educating their members up to a livelier sense of Christian responsibility than that of mere stolid opposition to the Papal forces. They must have a spiritual correspondence, an ecclesiastical spirit, and a living sympathy in divine service, which will alone awaken the true faith and impart or create the power to work effectively against Rome. For only from a living faith in the Lord Jesus Christ, and a firm attachment to the word of God, can spring a victorious career in this struggle. It is, therefore, very doubtful whether so piebald an alliance will effect much with their various weapons; it is an incongruous medley of forces that will be likely to turn its weapons against its own champions, in some instances, as readily as against the common foe. In works of love nothing ought to separate Protestant Christians from one another; they can do their whole duty only when united by an evangelical spirit, and with evangelical liberty.

In this present work of reclaiming the Protestant Church for the fatherland, it is quite noticeable that the Lutheran pastors are more than usually active outside of their own special sphere, which is quite unusual and quite an innovation for them, who claim to be the old and orthodox Church. And they make this move with fear and trembling, in compliance with their traditions handed down to them from the days of the great reformer—their immortal founder. The Lutherans fear any movement toward the establishment of a national German Protestant Church, as in any such organization they would be likely to hold a subordinate place. But in the dilemma of being between the great antagonist of Luther on the one hand, and the dissident sects, they choose, of course, the latter.

In Belgium there is a wholesome excitement just now, in regard to the matter of reprinting the obscene works that are flowing in such a foul stream from the press of France. Their great politico-economist has taken up the theme, and is now dealing some stalwart blows to these malefactors. Laveleye accuses them of being worse even than the French in the matter of obscene literature. At Brussels there are some publishers who make a specialty of publishing filthy books, that one would not dare issue in Paris, and they are sold at high prices in France, England, and Germany. This is a trade about as lucrative as that of lewd pictures, and which has given to Belgium a reputation abroad of being low and beastly.

The government made a few seizures of this illicit matter, and some of the dealers were convicted and others released. At least, these dealers in trash became a little more reserved, since the minister of justice publicly denounced them and their base calling. The trouble is, as Laveleye asserts, much greater than appears even on the surface. These obscene books lower the moral standard, especially when they are books well-known, and seen every-where, on the tables of the clubs, and even on those of many private houses. Every body is thus induced to read them and to talk about them—Zola, for example, whose obscenity is so gross and revolting that some of his own principal followers and imitators have thought it necessary to protest against this flood of filth.

On reading these infectious books one becomes hardened to almost any thing, and things that were once revolting are now common-place. And thus the proprieties of ordinary society—that is, reserve, purity, chastity, and conjugal fidelity—are regarded as ancient prejudices and old-fashioned notions. Thus no blame is any longer attached to the most irregular relations of men and women; people regard them with indifference. Thus the lives of pure women are made a burden to them, because they are exposed to insults which the world only calls gallantries. This great lowering of the standard of national modesty and respect for women becomes also a lowering of national self-respect, the safeguard of a nation. The peoples that respect women and chastity increase and prosper; those which practice immorality decline and fall. And antiquity teaches us that they become incapable of being freemen. The superiority of Christianity is, that it has made purity one of the cardinal virtues. In proportion as materialism and paganism reappear, there enters a period of decline for genuine civilization.

The Oratoire of Paris is the Mecca for the French Protestants, and there collect on Sabbaths the very cream of the Christian element of the capital. And its sacred desk is not consecrated to the clergy alone, but also to the prominent laymen of the Church, when they have some important appeal to make.

On a recent Sunday the famous Léon Say presided at a meeting of the Society for Mutual Aid, and had a most intelligent and thoughtful audience. The honorable Senator made an allocution that was received with much applause, and after having pointed out that the close and deep bond that allied all his auditors is Protestantism, he continued in the following eloquent strain as to current events:

"I ask myself whether this is not a great day for us in 1889, one hundred years after the meeting of the Constituent Assembly, when we are able to meet freely after having publicly celebrated our Christian service as becomes a great religion. For this immense result we ought to be grateful to the generation that emancipated us; for how many of us here could say that they have not sprung from one of those families persecuted in the seventeenth and eighteenth centuries, and who were exiled from France not again to return but by the opportunity of the Revolution?

As for myself, I belong to a family that had sought safety in exile, and was not able to return to France until the close of the eighteenth century, when it profited by the Edict of Toleration. This edict granted us, since 1787, a certain number of guarantees. Our marriages and births could then be registered and acknowledged as legitimate, and our divine offices could be performed.

"But this was only a tolerance; it was not until 1789 that one of our people, Rabant Saint-Etienne, a deputy of the Assembly, was able to say: 'We are free only by the grace of tolerance, and this is not enough; we demand full liberty to enjoy all the rights and duties of citizens, and to be admitted to all the responsibilities and places. We wish, in a word, to have all the guarantees that we may claim as Frenchmen.' His speech, pronounced on the 21st of August, 1789, made a deep impression on the Assembly, and later, this same deputy, having become president of that body, was able to write to his father, Paul Rabant: 'At last the Protestants are all free; they have regained their position as citizens, and they can now prove to their country how much they love it, notwithstanding their long exile and its long ingratitude.' And now, at the end of a century, what a vast difference! I see Protestants on every scale of the social ladder. I have been President of the Senate, and my successor belongs to our religion. Every-where there are Protestants; I see them occupy the highest places in the arts and in the industries. It seems to me that under such conditions we have done well to assemble in such numbers, and I am proud to be able to say to you: Let us be grateful citizens!"

In Spain the fanatical clergy of the government are again in the line of attack toward the Protestants. A Swiss preacher in Malaga was recently condemned to two years' imprisonment and fifty dollars fine, together with costs of the suit, because he had written something in deprecation of the adoration of pictures. He was afterward pardoned. But not all the liberties have been taken from the Protestants. The Young Men's Associations are permitted to have lectures, to which the public are admitted. Bibles and tracts are distributed by colporteurs. The free schools for Protestants in Madrid count about five hundred children, so that one cannot say that the times of the Inquisition have returned. The gospel work, under the guidance of a Swiss committee of Lausanne, is still carried on by the indefatigable Empaytaz in Barcelona and the vicinity. This evangelist has a membership of about one hundred and twenty in his church, and even more regular attendants, and in seven schools for both sexes he has nearly one hundred and fifty scholars. His Sunday-school has over two hundred pupils.

But Spain as a nation is rapidly going back to the Vatican. In a recent Catholic convention they listened to the command from Rome, and voted for the restoration of the temporal power to the Pope; and voted for this measure with as much unction as if the whole Spanish nation were at their back.

The efforts of the government to avoid any international complications were fruitless. Contrary to its wishes, the Italian government was attacked in the most violent manner, and even more bitterly by the lay orators of the University than by the clergy. And not only the Ultramontanes, but also the Conservatives, joined in this appeal for the Pope against Italy. The leaders of this convention intend now to have the strongest of these speeches printed in great quantities and circulated among the people, who are still too indifferent to this matter to satisfy the Church. In this way an active propaganda is to be made for the coming convention in Saragossa in 1890.

The African Slave-trade is just now receiving heavy blows from many sides. Measures are being arranged to have, if possible, an international convention for its suppression. This unusual activity is largely owing to the efforts of the French Cardinal Lavigerie, who has been extremely busy on his own beat, in Algeria, and is growing into the conviction that an armed intervention might do much service in this line. But the most peculiar feature of the work is the circumstance that this anti-slavery current seems likely to flow into two branches, because the philanthropic world at large suspects the Cardinal of having two strings to his bow—he will abolish slavery and introduce Catholic missions at the same time. With respect to the Catholic feature of the movement, it seems to have begun in Belgium; there contributions were obtained, and quite a troop of men, about a hundred strong, was enlisted for the actual invasion of Africa. A few months ago it was said that this band would go into Africa by way of the Congo, and make its way to Tanganyika. But, so far, the band seems not yet to have left Belgium. In France, antislavery committees have been formed in Paris, Marseilles, and Lyons. Austria has one in Vienna, and at Salzburg a ladies' committee has been formed for the same purpose.

In Germany there has been formed an Antislavery Society, at the head of which is the Archbishop of Cologne. Like efforts are now being made in Sicily, Spain, Holland, and Switzerland; but nowhere is there as yet any thing practical, and it is not clear whether there is much success in the line of money collections. But it is clear that the popular heart has been touched in the matter, and that Christian people at least are inclined to look on some such movement with favor. The fact that the Catholic element is active in this matter stirs up a Protestant feeling, and it is pretty certain that if Cardinal Lavigerie turns his activity into the line of his Church propaganda, he will thereby incite activity among the Protestant peoples of Europe.

And this is showing itself now in England and Germany. In the German empire the Colonization Society has taken up the subject, and in England the African explorer, Cameron, is the most zealous advocate of the movement, and he is supported by the Archbishop of Canterbury and the aristocratic element generally.

II. LITERARY.

The German Universities are stirred up a little at present by a new departure in the arrangement of the studies by one of the institutions of Middle Germany. From time immemorial theological studies have led the schedule for the season, but the scheme alluded to stands thus: 1. Linguistics; 2. Historical Sciences; 3. Philosophy and Pedagogics; 4. Mathematics; 5. Natural History; 6. Medicine; 7. Political Economy and Jurisprudence; 8. Theology; and, finally, the Fine Arts and Gymnastics.

This idea of putting Theology at the end of the schedule, when its historical rights would place it at the beginning, is shocking; and then to put it into conjunction with such follies as follow it is rather more than can be borne. The question now raised is, whether the various faculties were consulted in this matter, or whether it is the whim of an unauthorized dean thus to deprive Theology of its old historical right of precedence, which would place divine things always in advance of things temporal. The feeling among the theologians is, that this step is an outcome of the general tendency of the age to suppress or degrade the Gospel, theology, and the Church, and, as far as possible, to push them to the wall; and that it is the duty of the Church and the theologians not to submit to this lowering of their rank, which is their crown.

We are free to state that this certainly is an innovation, and one that seems strange because it is unusual, but we think the German theologians a little sensitive when they suspect it to be an intentional degradation.

"The Gospel at the Champ-de-Mars," is the heading of a characteristic evangelical appeal to the Parisians on the occasion of their Exposition, which we here give *literatim:*

"The Exposition has just been opened, and with it have also been opened, in Avenue Rapp and the Square of the Trocadero, two conference halls, where the Gospel is announced every day to the crowd, which is incessantly renewed. Here is a magnificent occasion to proclaim Jesus Christ to the thousands who have come from all parts of the globe, and who for the most part know nothing of religion except Roman Catholicism, unless they be professed Free-thinkers.

"Mr. MacAll understood this, and therefore, before the opening of the Exposition, took the initiative of a campaign which is now begun, and we hope will continue till the autumn. But if he has undertaken this work counting on God, and without being frightened at the large expense of the enterprise, our French Protestant Churches of all denominations, for which he thus works, have also for their part something to do; and the least they can do is to second him, not only by their prayers and testimonies of sympathy, but also by abundant contributions. We adopt too easily the pleasant habit, when the question is the evangelization of France, of leaning on our English and American friends, as if their liberality freed us from opening our purses. Our Protestantism, it is true, has to bear the weight of very heavy financial burdens, but it is not pos-

sible that we cannot, if we will it, collect a few thousand francs for a work of so much importance, and which concerns us so directly here.

"Why, for example, does not each Church in Paris and the Departments make in its own midst a special collection for the work of the Exposition, either officially or in a semi-official manner, by circulating among its members a subscription-list? One might choose for this collection some special day, as, for instance, that of the Ascension or of Pentecost. May God put it into our hearts to understand our duty in this respect, and with all our power to aid our devoted Brother MacAll to profit of a peculiar opportunity to become a fisher of men."

A Prayer for the Exposition appears in the columns of one of the Protestant journals, offered by Pastor Brévannes, which will show the sweet disposition of the French evangelicals:

"Divine Creator of men, why hast thou gathered them in numbers so great from every country and every nation?

"Speak, speak, Lord! Tell them that the wealth of nature and the master-pieces of art are in thy hand!

"Will their hearts not soar to thee? That tower which rises from the earth to the clouds guides their eyes toward infinite space. Most High, all space is to thy eye as nothing.

"Father eternal and universal, thy thought is with the atom. Thy love murmurs in the insect and swells in the flower of the field.

"God of the Gospel, thou hast made us free and active. Thy will is that we love one another, and that we be one. Complete this unity. Aid us to forecast it in the mirage of this convocation of nations!

"Supreme Being, before whom the kings of the earth are as dust and the nations as smoke! thou dost raise us and regenerate us, thou dost draw us to thy perfection.

"These are the new times, when the sword shall be turned into a pruning-hook, and when the lion shall lie down with the lamb. Thou hast promised these times to us, and thou wilt give them to us. May this Universal Exposition foretell their coming! Amen."

The Genevan Church has been very rich in pastors of the Evangelical school, and sixteen of these have been honored with special notice from time to time in the columns of the *Gemaine Religieuse*, of Geneva. These biographical notices, by Francis Chaponnière, are now collected into one volume and given to the public. Several of the men noticed in these articles are well known outside of their own country, and they all have claims to attention from their grand service to the cause of the Gospel. Naville and Necker have such a reputation that the story of these two men alone would recommend the book to the Protestant world. Among those mentioned are Louis Second, the learned translator of the Bible; Pastor Theodore Prorel, the founder of the *Refuge;* and Alexander Lombard, the apostle of the crusade for a proper observance of the Sabbath.

The Red Cross of France has been honored with the attention of a member of the French Academy in the person of Du Camp, for this savant has just given to the world its story in a small volume.

As our readers are aware, the Red Cross is the symbol of the Convention of Geneva, and has resulted in an international contract by virtue of which the wounded of all nations should receive the care of a sanitary service that would be neutral in the time of war, even on the battle-field. The idea of the law of nations, and of a fraternity of men and nations, which should regard the idea of humanity in time of war, and even in the midst of the horrors of battle, is an idea of absolutely Christian origin; it ascends to Him who teaches men that they are all brothers, and that in Christ there is neither Jew nor Gentile, neither Greek nor barbarian.

But how many centuries have been necessary, how many hetacombs and martyrs, in order that this idea, which is the basis of the Red Cross, should find a formula and actually be brought into practice to relieve the sufferings of present civilization which even Christianity has not been able to suppress! It is this historic Red Cross, from its foundation in the suite of the wars of the Crimea and Italy, that Du Camp has undertaken to trace with the talent and competency that are peculiarly his. The book is one of great interest to the philanthropic world.

Edmond de Pressensé, the famous Protestant Senator of France, leads an extremely busy life. In addition to all his manifold duties he finds time to write books of great import and living interest. He has just revised and enlarged the third volume of his *History of the First Three Centuries of the Christian Church*, which is received with great acclamation by his colleagues of the Protestant Church.

This third volume finishes the apostolic age and completes the period of the apostolic fathers, which is the transition between the first and the second century. In the preface the author says: "Since the first edition of this book grave problems have been raised by criticism. I have given these a very large place in this volume, especially in all that concerns the Apocalypse and the authenticity of the writings of the apostolic fathers. It will be seen that in regard to the letters of Ignatius I have changed my opinion entirely.

"I have endeavored, for each one of the periods of the great epoch of the history of the Church comprised in this volume, to follow closely the struggles of its adversaries of all sorts, without as well as within. At the head of the first appears for the first time the Cæsar of Rome. It is of great importance to catch the true character of the first persecutions against the new religion, and so much the more as this question has recently given rise to active discussions. The points that I have endeavored to throw light upon are the doctrinal development of the Church, with its first variations; the Christian life, with its perils and temptations, and also with its heroic grandeur in face of the insults and violence of the pagan world."

PROGRESS OF CIVILIZATION.

No theory of history is more prominent in literary circles than that every epoch is the result of the presence and influence of the individuality of its heroes or leaders. Little account is made of the multitudes who merely co-operate with those above them, or of that silent spirit which, enveloping the world, determines the direction of its movements and the issues of the rolling years. Man is the explanation of all the phenomena of time. Around him cluster the events of the ages, as from him go the forces that command order, the destruction of evil, the progress of the good. Neander constructed church history around the towering personalities of the centuries from the Apostolic Age to the Council of Basle. Carlyle exalted the heroes of religion, literature, militarism, and statesmanship into idols to whom the incense of adoration should be offered. The leader is every thing. He is the vicegerent of those plans that culminate in lifting nations out of barbarism into civilization, and of transforming the world from its rough and thorny aspects into Edenic beauty and habitableness. Such names as Julius Cæsar, William the Conqueror, Henry VIII., Mehemet Ali, Joan of Arc, Frederick the Great, Wellington, Napoleon, Lincoln and Grant indicate upheavals in history, and are the synonyms of forces that effected permanent changes in the political structure of nations. Such names as Constantine, Hildebrand, Augustine, Pelagius, Socinus, Arminius, Calvin, Luther, Knox, Wesley, and Fox speak of religious movements whose effects are as ceaseless as the waves of the sea. Such names as Plato, Cicero, Philo, Descartes, Kant, Bacon, Spencer, Darwin, Lotze, Cousin, Hamilton, Mill, and Hartmann are expressive of scientific and metaphysical research and the immortal grandeur of the human mind. Even the Scriptures lend color to the theory, for the value of the Old Testament would be greatly lessened without Abraham, Moses, Joshua, David, and Solomon; and the New Testament, without Paul, John, Luke, and, above all, without the unique character of Jesus Christ, would be shorn of its excellence. To attribute history to the magnetism of a few self-controlled geniuses may be an extreme view, but there is foundation for it, and, if read in the light of the theory, history will be easily decipherable and man's greatness will reach demonstration.

The year 1889 will be remembered as the year of reaction in the history of the temperance movement in the United States. The refusal of some of the States to submit a constitutional prohibitory amendment to the vote of the people may or may not be a conspicuous proof of the influence of the liquor power over political parties; but the repeal of wholesome temperance laws, as in New Jersey and Rhode Island, and the defeat of an amendment by the people, as in New Hampshire, Massachusetts, and Pennsylvania, by astounding majorities, are ominous signs of at least temporary disaster to the cause. Still more emphatic of dissent

to the principle of prohibition was the resolution adopted in June by certain Episcopal rectors in Philadelphia, and also the purpose of the Lutheran clergy of the State to oppose the amendment then pending before the people in Pennsylvania; and the influential opposition of the faculty of Harvard University to the amendment in Massachusetts, assisted by eighty clergymen, contains a lesson that should not be unheeded. Ever since the organization of the liquor men's league, two years ago, to resist the temperance programme in the country, defeat has overtaken the friends of temperance, first in Michigan, and then in several Eastern States. Such an organization, and the use of money to overcome the temperance sentiment in States where amendments were pending, were expected; but that clergymen and college professors should boldly affiliate with the opposition was not in the calculation. The opposition of the liquor league, unscrupulous and damning, is less to be feared than the evident reaction among Christians, scholars, and statesmen who hitherto have been supporters of the principle, or, at least, not its antagonists. It is time to be calm; hot words of condemnation will avail nothing; the duty of the hour is to inquire the cause of the reaction and to adjust methods to the situation. In some States, as in New York, high license has its friends among those who occupy pews in the churches; more, the pulpit stands behind it and advocates it; in others, local option and taxation measures are not without favorable countenance from the pulpit and the pew; but in others, prohibition is the only sentiment and constitutional amendment the chief remedy, as it should be every-where, for the great iniquity. We regret to see that Senator Blair says that "State prohibition must always fail, for it cannot control manufacture and transportation." He therefore pleads for national prohibition. But until the sentiment be strong enough for State prohibition, it will not be strong enough for national prohibition. In seeking for a national law we may lose the State law, which, according to the Cincinnati *Commercial Gazette*, is working well in Kansas. Let the friends of temperance not be beguiled from what can be done into what is only remotely possible. In the light of recent events it is clear that the future action of the Christian citizen must be regulated, not by a narrow partisanship, but by a broad political statesmanship that has respect to the establishment of the kingdom of God among men. Prohibition may be delayed by the organization of the enemy and the reaction among churchmen, but the battle must continue until victory over the wine-cup shall be proclaimed from the tops of the mountains, and from sea to sea.

The peoples of the western hemisphere, having common interests and being closely allied by a sympathetic history, are growingly disposed to unite on a common platform of law, custom, and justice. The Great American International Conference, which will be held in Washington in October, will afford the opportunity for the discussion of international duties, the official recognition and observance of which will assist in overcoming the tendency to isolation that commonly marks national life and character. No

such conference has ever been held on the planet, and the results may be far-reaching as well as decisive and permanent in the modification of international relations. While all the nations have not responded to the invitation of the United States to be represented in the conference, Mexico, the Central American Republics, the Argentine Republic, Chili, Peru, Venezuela, and Bolivia have agreed to send delegates and confer upon the objects that may be submitted for consideration. The conference has not been called wholly in the interest of the United States, though the larger income of results may be on her side, but in the interest of the progress of the hemisphere. Specifically, the conference will consider the means of promoting trade among the constituencies. It will have before it the questions of importation, exportation, and valuation of merchandise in the ports of each country, and the collateral questions of invoices, sanitation of ships, and quarantine. It will also deliberate upon a uniform system of weights and measures, discuss copyright and patent rights, and favor the adoption of a common silver coinage to be used in all commercial transactions between the citizens of all the American States. If the conference should do nothing more than to advance the project of commercial union among so many countries its work would be invaluable; but, as it may favor the extradition of criminals and the adoption of a definite plan of arbitration of all disputes between the nations, thus preventing war and promoting brotherhood, it may accomplish more in one month for the peace and progress of the world than would be possible by any other method. We must not forget that the conference will be without legislative authority, and that the most that it can do will be to recommend to the respective nations the adoption of those principles, measures, policies, and objects concerning which the conference itself will be practically unanimous. Even should some of its conclusions be rejected by some of the nations represented, the fraternal spirit engendered by the conference will compensate for the failure, and harmonize the hemisphere as to general purposes. As the first conference will probably be followed by others, we may anticipate the adoption, not many years hence, of laws and regulations that will aid in the development of trade, the restriction of disease, a uniform commercial system, the promotion of morality, the suppression of war, and the rapid growth of the nations in all the essential conditions of internal prosperity and happiness.

Wagner was a revolutionist in music. He was not a humble worker—nor a quiet, refined theorist pointing out the defects of the existing opera and suggesting a return to Hellenic models—but he was a Robespierre, radical in conception and violent in execution; a barbarian of the Visigoth type; demolishing old rules, abandoning old forms, and setting up his own authority over gamut and song. He came forth as one with a mission, and conferred not with reputation or obligation to composers, past or present, but installed his theories in the public mind and executed them in masterpieces of strength and comprehensiveness. With Wagner a new

era dawned. He advanced music beyond the routine of the popular conception and beyond the verge of the established excellence of contemporaries. Criticism did not deter him, but rather energized him into loftier conquests. In the calm of the study, however, the defects of his system are apparent, and modification is inevitable. It is evident now that he imported the spirit of Greek tragedy into his music, confusing the modern musician and loading the air with thunder and lightning. His music is a roar, a Niagara, a deed of Æschylus, an Olympus on fire, a tumult of sounds as if bugled by the gods. It is, therefore, reactionary, a pagan revival, and a borrowed investiture of power. It is also agreed that it is wanting in pathos, beauty, melody, and that cluster of graces that makes music a charm and an inspiration. Wagner is sublime but not beautiful; heroic but not magnetic; artistic but not scientific; German but not cosmopolitan; and, though alive to the end he has in view, is cold and rigid in form and execution. Still, it is early to predict an immediate change of his method, for no leader has appeared to contest it. It is now in the crucible of criticism, which will test its virtues and make known its vices, the final result expressing itself in a musical evolution that will free his operas from paganism and add to them both beauty and melody.

Now and then a statistician, or a physiologist, or a naturalist, will declare that the race is physically degenerating, and will furnish some evidence corroborative of the pessimistic statement. It is useless to reason against facts, statistics, histories, when they do not agree with our preconceptions; but in this case the preponderating evidence is in favor of the improvement, longevity, increased health, and general regeneration of mankind. In civilized lands, where the æsthetical prevails over the athletical, and the intellectual is subduing the physical, man lives the longest, and is proving that higher pursuits contribute more to physical elevation than the low-grade conditions of purely physical nations. Intellectual and æsthetic nations rarely, if ever, die; but the pathway of history is dotted with the monuments of extinct physical nations. Babylon was a physical nation; England is an intellectual nation. Nebuchadnezzar would not compare with Gladstone; the luxury-loving, prize-fighting denizens of the ancient city would not measure to the height of the brawny and brainy citizens of London. Old Rome was physical and it perished; the American republic is intellectual and has a perennial lease of life. The testimony of history as to intellectual and physical peoples is decisive, ever affirming the decadence of those in whom the physical predominates, and the superiority and perpetuity of those who through intellectual methods seek the development of character and the fulfillment of their mission. Mankind are certain to degenerate if they exalt the lower over the higher; but, observing the natural order of development through the higher callings, they will add years to existence and secure all necessary blessings from the lower spheres. Civilization rebukes the pessimist, and Christianity answers the naturalist who foresees the gradual decline of the race.

SPIRIT OF THE REVIEWS AND MAGAZINES.

Among the many reviews of the period the *Unitarian Review* uniformly commends itself, because it represents that "rare compound of seriousness and sweetness" which Mr. A. H. Peters, one of its correspondents, complacently claims as the characteristic of Unitarianism when, at its birth, "it was the Puritan idea refined of its ignorance, its unloveliness, and its intolerance." One may not approve its religious theories, which are by no means orthodox. Yet one may find intellectual enjoyment in its æsthetic taste, its cultivated style, and its genial spirit.

Usually its temper is that of placid self-content, based apparently on honest belief that Unitarianism is not merely religion, but "the best expression of religion." Yet it is neither belligerent in tone nor enthusiastically aggressive in purpose. In this it fairly represents the Unitarian body, which has generally maintained "an attitude of inquiry rather than of advocacy." But in its June number it gives marked indications of an awakening spirit of Unitarian propagandism to which evangelical churches in the West should give befitting attention. Not that there is present occasion for serious apprehension, since within its ranks, as a writer in the *Review* concedes, "there are not wanting those who think it is declining among Unitarians themselves." Still, as tares may be sown while men sleep, it is well to take note of facts mentioned by a writer named Thomas Thompson in the number of the *Review* now under consideration. His article is entitled, "A Religion for the Masses." He appears to be a Unitarian missionary, and evidently writes with his face looking hopefully into the future. This gentleman assures his readers that Unitarianism in the West has found "an opportunity among the masses hardly less," all things considered, "than that which Methodism met and utilized in the days of Wesley and Whitefield!" He rejoices that, "as a body, Unitarians, ministers and laymen, are alive to this great and providential opportunity." His only proof (?) of this alleged fact is, that in *three* places which he names he found hearers who were "working-people of moderate means, to whom Unitarianism was the better gospel because it was democratic—it made heaven and hell free for all!" And the only reason he gives for believing that those working-people will be won to his Church is the unsustained and unsustainable assertion that "the only Christianity that is truly democratic is Unitarian Christianity!"

Yet his latter assertion is contradicted by the entire history of Unitarianism, which, as the editor of the *Review*, in a prelude to Mr. T.'s article, rightly claims, has hitherto been "the thought of a cultured few"—an "intellectual faith," which even after its century of life has yet to "test its vitality" by "ripening into a religion with power over men's lives." But Mr. Thompson hopes to make it democratic, not by lessening its power as "a class religion," but by persuading the "classes to keep close to the masses." Thus, as he and the editor hope, it will slowly shape itself into "a religion suited to all sorts and conditions of men."

But the editor must be hoping against hope, inasmuch as in his "note-book" he speaks of correspondence which expresses "anxiety," claims that Unitarianism is surely drifting into practically "two denominations," and affirms, in one instance, that the Unitarian movement, as a sect, is "a great failure in the West." Yet in spite of these evil specters the *Review* is determined to fan its "Western hope" into a flame. Vain hope! Unitarianism in the West may develop, as it did in New England, into what Dr. Augustus H. Strong designates "the half-fledged pantheism of Theodore Parker, or the full-fledged pantheism of Ralph Waldo Emerson," but until it invites into itself the divine Christ as the manifestation of the Father, and as the door to fellowship with God, it can never become a power to mold the lives of men into the image of God.

The Andover Review for June contains: 1. "The Gospel Miracles and Historical Science;" 2. "Jesuit Ethics;" 3. "Religious Instruction in the Public Schools;" 4. "A Critique of Socialism;" 5. "What more can be done by Law in the Cause of Temperance?" 6. "Editorial;" 7. "Social Economics." In the first of these papers Professor Hincks succinctly shows that the "leading New Testament critics of Germany," after applying the tests of historical science to the gospels of Matthew, Mark, and Luke, agree that all the three are "essentially made up of the recollections of Christ's companions," and that their authors "must have seen a worker of miracles in Jesus." The Professor quotes Julius Holzmann as saying that "unless daily miracles of healing are admitted there is absolutely no gospel history." In this he does not affirm the actual *miraculousness* of the works wrought, but only that "Jesus did unparalleled things, claiming that he did them through special help from God, and that his disciples believed the claim valid." More than this historical science does not attempt to show. But it does generally accept the historic character of the gospels; and in this historical position of the gospels the true explanation of the miracles may be readily found, except by those who are determined not to see the supernatural in any thing. The fifth paper, on "What Law can do in the Cause of Temperance" is by Professor Gulliver. It takes a very pessimistic view of prohibitory legislation, claiming that the voice of the people condemned it, and is in favor of "high license" or "local option" secured by *statutory* enactments. In all this does not Dr. Gulliver take an extravagantly broad view of men's *rights*, and an exceedingly narrow one of their *duties?* What ethical principle can justify even the moderate use of drinks which, as science shows, are unnecessary to health, and which have an intrinsic tendency to beget a tyrannical appetite for their excessive use? And whence comes one's right to set an example which may be ruinous to others? If the traffic be a "curse to society," as the Doctor concedes, how can it be right to demand its permission in order to give moderate drinkers the opportunity to gratify their tastes? Would he but place this question in the light of men's personal and social *duties*, he could scarcely help seeing that a traffic which is a

social curse ought for that reason alone to be prohibited. That all men do not see the moderate use of intoxicating liquors to be an evil is an argument proving the need of a revival of the old-time temperance discussions, but not a sound objection to prohibitory legislation.

The Nineteenth Century for June has: 1. "An Appeal against Female Suffrage;" 2. "The Ethics of Political Lying;" 3. "The Theater Française and its Sociétaires;" 4. "A Bird's-eye View of India;" 5. "Six Generations of Czars;" 6. "The Great French Revolution and its Lesson;" 7. "The Mysteries of Malaria;" 8. "The Hawaiians and Father Damien;" 9. "Twelve Millions per Annum Wasted in the Sea;" 10. "An Agricultural Parcels Post;" 11. "Sardinia and its Wild Sheep;" 12. "A Bye Election in 1747;" 13. "Agnosticism and Christianity." This number of *The Nineteenth Century* is unusually rich in valuable papers. Our space only permits special notice of three. The first is, "An Appeal to the Common Sense and Educated Thought of the Men and Women of England against the proposed extension of Parliamentary Suffrage to Women." This appeal, already signed by many distinguished English ladies, is to be circulated throughout England. It is significant of a movement which will have weighty influence, one way or the other, on the decision of the woman suffrage question, which is coming to the front both in England and America. In the fifth paper Lady Verney outlines the character of the Czars and condition of the Russian People from Peter the Great to the reign of Alexander III. Her facts suggest that the head that wears the crown of that vast empire, though protected by a million bayonets, must be in a chronic condition of uneasiness. Nevertheless, those bayonets are a standing threat to the peace and civilization of Europe. The seventh paper, on the "Mysteries of Malaria," by Mrs. Priestley, is a clearly written *résumé* of the latest results of scientific inquiry into the cause of malarial diseases.

The Quarterly Review of the Methodist Episcopal Church, South, for July, has twelve papers: 1. "A Philosophical View of the Atonement;" 2. "Womanhood and McFerrin;" 3. "The Revelation to the Greeks;" 4. "Reminiscences of the Olden Time;" 5. "How Shall I Educate My Boy;" 6. "Philosophy and Christianity;" 7. "Theism;" 8. "The Canadian Problem;" 9. "The Doctrinal Standards of Methodism;" 10. "Woman's Sphere;" 11. "Christ in the Old Testament;" 12. "The Body the Symbol of the Soul;" 13. Editor's Table. The first article, by Rev. R. Abbey, represents the atonement as an exhibition of the divine benevolence, having for its purpose the production of "obedience in man in order to his salvation." Its relations to the divine government are not discussed. Hence, though it gives evidence of thoughtfulness, it is not a satisfactory treatment of its great theme, which has its godward as well as its human side. The third paper consists of translations of passages from ancient Greek writers, some of which are quoted by St. Paul, and

others seem to have been suggested by "the Light that lighteth every man." Professor Smith is their translator. The seventh paper, by Dr. J. J. Tigert, is a logical, critical, and discriminating statement of the theistic argument based on the existence of the world. The eighth article, by Rev. William Harrison, discusses the problem of the future of Canada. But after treating of its possible independence, annexation to the United States, and of imperial federation, he pronounces the "problem" to be at present insolvable. In the tenth paper, entitled "Woman's Sphere," an anonymous contributor presents a strong and tolerably full argument against "the admission of women to equal participation with men in the conduct of public affairs, civil and religious." Disputants on either side of this coming question will find this paper worth reading. In the Editor's Table there is a carefully prepared historical paper on the "Doctrinal Standards of Methodism." It claims that the "standards of doctrine" to which our first Restrictive Rule refers, consist of the first fifty-two sermons of the first series of Mr. Wesley's discourses, published during his life-time, and Mr. Wesley's *Explanatory Notes on the New Testament.*

Christian Thought for June discusses: 1. "The Messianic Element in the Book of Job;" 2. "Final Causes;" 3. "The Attitude of the Secular Press toward Religion;" 4. "Thomas Arnold and His Son." The first of these papers is from the pen of Dr. J. G. Lansing. It is a fine specimen of exegetical skill, which finds strong, if not conclusive, evidence of Job's belief in immortality, in a Messiah, and in the resurrection. It deals learnedly and effectually with those negative critics who insist, on shallow grounds, that the Book of Job could not have been written earlier than seven hundred years before Christ. "Final Causes" is by Rev. Jesse F. Forbes. It is a clearly written, critical digest of Paul Janet's admirable book on "Final Causes."

The Presbyterian Review for July discusses: 1. "Dr. Shedd's System of Theology;" 2. "A Churchman's View of Church and State in England;" 3. "The Planet Mars;" 4. "The Babylonian Flood Legend and the Hebrew Record of the Deluge;" 5. "Nature and Miracle;" 6. "Heroic Spirit in the Christian Ministry;" 7. "Editorial Notes;" 8. "Reviews of Recent Theological Literature." These papers are all able and noteworthy; but the first, by Professor E. D. Morris, and an "Editorial Note," by C. A. Briggs, on the General Assembly of the Presbyterian Church, have special interest for Arminian thinkers. In the former we have a comprehensive and critical synopsis of the theological doctrines and opinions set forth and maintained by Dr. Shedd in his *Dogmatic Theology.* After giving his author high and apparently deserved credit for his extensive study of theological authorities, for his appeals in support of his views to Holy Scripture and to Christian creeds, and for his efforts to secure "a solid basis for his doctrines in reason and the nature of things," Dr. Morris speaks strongly of the vigor, thoroughness, and fidelity with

which Dr. Shedd groups and discusses his several topics. Speaking of the special aim of the *Dogmatic Theology*, he says it is "a nearer approach to the theology of John Calvin himself than any American theologian has made in this generation." Dr. Shedd's *Theology* is proof that, notwithstanding the recent demands of many Presbyterians for modifications in their creed, the dogmas of Augustine and Calvin are not destined to drift into the limbo of dead beliefs without strong attempts to save them. Whether his ably written book will be the instrument of their preservation and revivification is questionable. Modern thought is against them.

Blackwood's Edinburgh Magazine for June has: 1. "An Arcadian Summer;" 2. "Rudolph of Hapsburg;" 3. "Lady Baby;" 4. "Elizabeth of Valois and the Tragedy of Don Carlos;" 5. "Two Old Indians and a Diamond;" 6. "The Old Saloon;" 7. "Dicky Dawkins;" 8. "The Old Love and the New;" 9. "Keim to Isfahan;" 10. "New Lights on the Centenary of the Revolution;" 11. "Proceedings in the House of Commons." Of these papers the fourth is a biographical sketch of a beautiful Spanish queen whose name is still held in the highest esteem by all intelligent Spaniards. The sixth is a sharply critical paper on the recent novels of Froude, Crawford, James, Emily Lawless, and the author of *Miss Molly*. The ninth is topographical, and descriptive of Persian scenery and people. The tenth is a series of photographic sketches of some leading characters famous in the great French Revolution. *Blackwood* is always interesting, and generally instructive.

The *New Review* for June has: 1. "General Boulanger—(1) His Case, (2) His Impeachment;" 2. "After the Play;" 3. "The Homes of the People:" 4. "National Music;" 5. "The Religion of Self-Respect;" 6. "The Union Policy for Ireland;" 7. "A Month in Russia." This is a new and promising candidate for popular favor. Its two papers on General Boulanger, written by two French gentlemen, one of whom is his enthusiastic admirer and the other his equally enthusiastic hater, place that very notorious soldier in such extremely opposite attitudes that, after reading both, one's previously formed opinion that he is a problematical character, an unsolved enigma, remains unchanged. "The Religion of Self-Respect," by Mrs. Lynn Linton, is a lively and somewhat ironical essay on a too much despised quality; but the writer, whose pen is a sort of free lance, treats it more as a heathen than as a Christian virtue. As we read history, men never truly respect themselves until they are at one with God.

The New Englander and Yale Review for July has: 1. "Science and Miracle:" 2. "Miracles;" 3. "Simeon B. Chittenden;" 4. "Address to the Graduating Classes of Yale Law School;" 5. "Bethesda." In the first paper Augustus Jay Dubois very ably meets the arguments of men who object to miracles on scientific grounds by showing that when mira-

cles are understood to be unique effects of the divine will, which is the force that pervades the universe and upholds all its movements, they are "as natural in every sense as all other observed actions, which are all likewise similarly dependent. . . . They are the direct action of that divine agency which underlies all effects." This paper is scientifically elucidated, and is based on the doctrine of the divine immanency, which, stripped of its pantheistic aspects, is generally accepted by orthodox thinkers, and is gradually forcing its way into the convictions of unprejudiced scientists.

The Forum for July treats of: 1. "The Scholar in American Life:" 2. "A Market for Books;" 3. "Republican Party Politics;" 4. "The Ethics of Journalism;" 5. "Anti-Darwinian Fallacies;" 6. "Attitude of French Canadians;" 7. "Late Theories Concerning Fever;" 8. "Organizations of the Discontented;" 9. "The World's Supply of Fuel;" 10. "Domestic Service;" 11. "The Better Side of Anglomania." In the first of these papers Bishop H. C. Potter pleads for endowed fellowships in our universities as places for scholarly men to make original investigations and give themselves to profound study. In the third paper Senator Morrill states the aims of the Republican party, and predicts the continuity of its tenure of political power for a long period. In the "Ethics of Journalism," W. S. Lilly sums up the ethical obligation of the newspaper publicist as requiring him "to accurately state facts, fairly to comment upon them, correctly to sum them up, and candidly to indicate the conclusions to which they point." In the seventh paper Dr. Austin Flint describes the action of fevers, assumes micro-organisms to be their cause, traces the progress of their excessive heat production, discusses the question of their proper treatment, and shows that modern medical science has done much to lessen their fatality, and is likely to do still more. Richard J. Hinton, in the eleventh article, gives an intelligent account of the principles and methods of socialist and labor organizations. He also points to "trusts" as slayers of competition, and as tending to the assumption of governmental functions which will eventually provoke general resistance. "The World's Supply of Fuel," by Professor W. J. McGee, is a scientific paper showing that when the anthracite coal-beds of America become exhausted, as they will in a few decades, there will remain the vast bituminous coal-fields of the carboniferous and cretaceous and the rock gas to be the inexhaustible fuel and illuminants of the future.

The North American Review for July has: 1. "Discipline in American Colleges;" 2. "An English View of the Civil War;" 3. "The Telegraph Monopoly;" 4. "Our Future Navy;" 5. "The Throne in England;" 6. "Our Ignorance of Alaska;" 7. "The Negro Intellect;" 8 "A Plague of Office-seeking;" 9. "Tributes to Allen Thorndike Rice;" 10. "Notes and Comments." The first of these articles is a symposium by seven college presidents, who substantially agree that a

mild, humanizing discipline ought to be strongly maintained in our higher institutions of learning. "The Telegraph Monopoly," by Professor R. T. Ely, is a strong argument in favor of "a government monopoly of the telegraph business." The seventh paper, by William Matthews, LL.D., presents an array of facts which prove that the advance of the Negro, intellectually, materially, and morally, is very remarkable, and indicates the "good time coming" in which his intellectual and moral equality with white men will be generally recognized. In "Tributes to Allen Thorndike Rice" four distinguished gentlemen give their recollections and estimates of the character of the late editor of the *North American*. Their testimony shows him to have been a man of high and honorable ambitions, large attainments, surpassing energy, and fine character.

The Contemporary Review for June discusses: 1. "Arbitration or the Battering Ram;" 2. "The Mystery of our Foreign Relations;" 3. "Orpheus in Rome;" 4. "From Metaphysics to History;" 5. "Speech and Song;" 6. "The Savage Club;" 7. "Dr. Johnson as a Radical;" 8. "Genesis and Some of its Critics;" 9. "Madame France and her Brav' Général;" 10. "The Volunteers." Of these papers it may be said that public speakers and singers will be interested in "Speech and Song;" members of modern clubs will find a congenial topic pleasingly discussed in "The Savage Club;" literary men will be surprised to learn from the seventh article that Dr. Johnson, despite his High Church and monarchical principles, gave utterance at times to decidedly radical opinions; orthodox thinkers will be both pleased and instructed by Dr. Dawson's vigorous onslaught on the destructive critics in "Genesis and Some of its Critics." The doctor's science finds no occasion in the revelations of God in nature for rejecting him as he is unfolded in the pages of the inspired volume.

The Theological Monthly for June has: 1. "Isaiah and the Spirit of Prophecy;" 2. "Church of England Hymnals;" 3. "Skeptical Novels by Women;" 4. "Principal Tulloch;" 5. "Current Points at Issue." These are all strongly written papers on live topics, treated in harmony with the motto, "Hold to the written word." The so-called "higher criticism" finds little favor in this scholarly and fearless magazine.——*Our Day* for June contains: 1. "Broken Cadences: An Ode;" 2. "Present Purposes of Papal Quebec;" 3. "A Century of Constitutional Government;" 4. "Boston Hymn;" 5. "Boston Monday Lectures. Fourteenth Year;" 6. "Robert Elsmere's Successor;" 7. "Book Notices;" 8. "Questions to Specialists." The Roman Catholic Church, in its relation to the political life of Canada and of the United States, is ably discussed in articles two and five.——*The English Illustrated Magazine* for June has two finely illustrated topographical papers, one of which is named, "On the Wandle;" the other is entitled, "The Story of the Savoy." To those who think billiards a harmless game, "The History of Billiards" will be a

revelation, teaching them to heed the caution of Sir John Fielding, who warned strangers against coffee-houses, saying, "If any one finds in you the least inclination to cards, dice, or the billiard-table, you are morally sure of being taken in." The sharper may be found as readily at the billiard-board as at the card-table.——*The Missionary Review of the World* for July maintains its high reputation both as a rich repository of facts and an able expositor of the principles which underlie missionary enterprise.——*The Canadian Methodist Quarterly* for April treats of: 1. "The Perfect Christian Character;" 2. "Inspiration of Bible Writers;" 3. "Home and Foreign Missions;" 4. "Who is God? What is God?" 5. "The Supernatural in Revelation and Modern Thought;" 6. "Faith Healing;" 7. "The Criminal Code of the Jews;" 8. "A Criticism on the Critique on the Fernley Lecture." These papers are able, timely, suggestive, and valuable.——*The Chautauquan* for June is well filled with vigorously written articles eminently adapted to assist its readers in their efforts to attain that self-development which is the object of every true Chautauquan.——*Harper's New Monthly* for July is, as usual, splendidly illustrated, and is filled with well-written papers, historical, topographical, poetical, artistic, industrial, ethical, and literary. One who can find nothing to interest and profit him in this magazine must be the possessor of a very dull brain.——*The Century* for July is also very finely illustrated, and filled with attractive and instructive papers. We note as of special interest "Inland Navigation in the United States," "Lincoln," "Women in Early Ireland," Bishop Hurst's paper on "The Temperance Question in India," and Dr. Buckley's on "Presentiments, Visions, and Apparitions."——*The Andover Review* for July treats of: 1. "The Creed Question in Scotland;" 2. "The Half-Breed Indians of North America;" 3. "The Over-estimation of Goethe;" 4. "The Oxford Movement in the English Church;" 5. "What is Reality?" The first of the above articles proves pretty clearly that the old Westminster Confession is rapidly losing support in Presbyterian Scotland, and is likely to be either pretty thoroughly revised or superseded by a creed from which the worst features of old Calvinism will be eliminated.——*The American Catholic Review* for July has: 1. "Catholicity and Human Rights;" 2. "The Popes of the Renaissance and their Latest Historians;" 3. "Abelard;" 4. "Professor Max Müller on Language and Thought;" 5. "The Church of the Attakapas;" 6. "The Conversion of the Northmen;" 7. "Professor Fisher on Sectarianism in the Common Schools;" 8. "The Anglican Bishop of Lincoln;" 9. "Jansenists, Old Catholics, and their Friends in America;" 10. "The Forthcoming Catholic Congress;" 11. "Scientific Chronicle."——*The Westminster Review* for June contains: 1. "Our Elementary Schools;" 2. "A Rational Use of Sunday;" 3. "The Vitality of Protectionist Fallacies;" 4. "The Poor at Home;" 5. "Henrik Ibsen: His Men and Women;" 6. "Independent Section," *a*) "The Future Development of Religious Life, Part II.," *b*) Some Criticisms on Bi-Metallist Arguments," *c*) "Is Divorce a Remedy?" 7. "Home Affairs."

BOOKS: CRITIQUES AND NOTICES.

THE ABUSE OF BOOKS.

August Wilhelm Von Schlegel was very much influenced by the pessimism of German philosophy. He finally became a pessimist himself, and declared war against every thing modern. "The Reformation," he said, "has spoiled art; gunpowder has destroyed the spirit of chivalry; *the printing-press has begotten the immense abuse of books;*" and other evils have emerged from the so-called progressive spirit of modern times which are not mentioned. The printing-press is begetting books with wonderful rapidity. Some of them will doubtless be abused; but the following will be *used: Studies in Theology*, 3 vols., by Bishop R. S. Foster; *Lives of the Fathers*, 2 vols., by Frederic W. Farrar; *A Defense of the Catholic Faith Concerning the Satisfaction of Christ, against Faustus Socinus*, by Hugo Grotius; and *The Story of Phenicia*, by George Rawlinson.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Studies in Theology. In eleven volumes. Vol. I.: Basis of Theological Science; or, Principles Underlying Religious Faith. Pp. 344. Vol. II.: Theism in Nature; or, Cosmic Theism. Pp. 450. Vol. III.: Evidences of Christianity. Pp. 495. By Rev. Randolph S. Foster, a Bishop of the Methodist Episcopal Church. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

The appearance of a new work on theology is justified by the accepted view that it is not a "completed science," but that it is undergoing change and a general readjustment to the facts, discoveries, and enlarged intelligence of the present age. Acknowledged in some particulars to be crude, traditional, and superstitious, it needs to be rewritten and relieved of the incumbrances that have burdened it from the beginning. In this process of reconstruction some cherished teachings, without doubt, will disappear, some old truths will be restated, but supported by a different logical method, and certainly new evidences and arguments will be advanced, so as to strengthen rational faith in supernatural truth. Bishop Foster modestly but courageously engages in his great work to place theology on right, and therefore enduring, foundations, separating the fictitious from the true, the divine from the human, and the traditional from the rational, and furnishing a ground of faith in the authoritative revelations of the biblical records as they have come down the ages. As scholar, thinker, philosopher, and theologian, he recognizes the necessity of employing reason in the study of inspired truth, and that in these days of culture and inquiry Christianity should challenge investigation and welcome the investigator with whatever tests he may be disposed to apply; for truth must be able to demonstrate itself and allow the scientific method to be applied to it. He does not, therefore, placate tradition, or shelter behind authorities, but he comes forth as an independent student,

discussing fundamental principles on their merits, and willing that theology shall perish if it is in contradiction to reason, which is the final umpire in all such discussion. Governed by Leibnitz's law of the sufficient reason, he believes that truth is self-demonstrative and in no danger, and he therefore covets an open and heroic struggle with error, to the end that our age may advance toward a correct and adequate knowledge of truth as distinguished from error. For at least fifty years he has been a faithful student of theological science, endeavoring to master some of its problems, to remove some of the difficulties that stand in the way of progress, to eliminate ambiguities from moral teaching, and to glorify revelation in the light of reason: and he presents the accumulated results in this vast work, of which three volumes are now ready for the public.

In these discussions Bishop Foster exhibits the ability of the philosopher as well as the spirit of the theologian; devoting his resources, his logic, his inquiring disposition, and his exhaustless energies to the rescue of truth from an unwholesome environment, and also to a defense of theology from the stand-point of science and philosophy. Especially is the philosophic spirit manifest in the first volume, which, chiefly confined to prolegomena, sets them forth with perspicuity, and sufficient minuteness to prepare the reader for the elaborate presentation of the subjects to which the preliminaries point. In no portion of this volume is the author stronger than in definitions, because he is aware that one half the battle is gained by a right definition of the terms employed. Hence, such words as truth, concept, mind, inspiration, revelation, perception, knowledge, belief, and consciousness are defined first with the skill of a lexicographer and then with the genius of a philosopher; and upon these definitions, as well as upon certain psychological and philosophical maxims, he proceeds to build a theology that, variant from all others in some particulars, must exercise a controlling influence in the realm of inquiry until, if tinctured with error, it shall be superseded by something more nearly in harmony with absolute truth. Having in view the finding of truth, he must needs consider the means of discovery, which leads him to study the various philosophic theories of knowledge, the *modus vivendi* of the mind in knowing, and the conditions or sources of knowledge, such as intuition, demonstration, testimony, etc. He also clearly differentiates between knowledge and belief, quoting freely from Fairbairn, Leibnitz, Kant, Reid, Sir W. Hamilton, and others, and affirms the necessity of knowing some things and of being satisfied with a rational faith respecting other things. In the defense of faith, regulated and purified by reason—that is, in showing that faith has a ground in evidence, argument, deduction, and experiment—he is as fascinating as he is unanswerable; and in assigning faith its true relation to revelation, as really the arbiter of all issues in revelation, he has rendered most beneficent service to those who are not afraid to test belief by reason. He is in trouble, however, when, in stating the order of mental movement, he assumes that knowledge precedes faith, for he differs with Sir William Hamilton, who says that belief precedes knowledge, and in conflict with a category of

experience, which, however, he does not recognize. As it seems to us, both are mistaken in affirming a fixed order of mental operation respecting truth, for, while it is theoretically conceivable that knowledge may precede belief, it is certain that in practical thought belief precedes and is the *à priori* condition of knowledge; the order depending not upon a law of the mind but upon the thing to be known or believed. In the case of a truth that cannot be known, the faculty of faith is first, and only, operative; and the instances are not few in which we must first believe in order to know. Especially is this true regarding regeneration, adoption, sanctification, and those truths that enter into experience. The fatal objection to Bishop Foster's position is, that, knowing a truth, there is no occasion for belief respecting it, as we do not believe what we know. How, then, can knowledge precede belief?

Having studied the mutual relation of knowledge and belief, the author specifies the sources of theological truth, the discovery of which he has in view, first interpreting nature in behalf of the theistic argument, then considering man a proof of all that a sound philosophy teaches, and finally resorting to the Bible as a complete defense of the Christian system. In closing the first volume the reader will feel that he has been under the spell of a master-mind, that his own faculties have been quickened, that his apprehension of great problems has been stimulated, and that he is ready for the amplification of those truths that lie back of all things, and which constitute the sum of all knowledge.

In the second volume the author plunges at once into the statement and defense of the theistic idea, as fundamental in theology, carefully analyzing antitheistic theories, as the preliminary to the more formal and final assertion of the truth before him. He writes sadly of the philosophic tendency to atheism, and is compelled to grapple with Comte, Clifford, Tyndall, John Stuart Mill, and others who hold that the foundations of religious belief are destroyed; but in detecting the serious skepticism, the learned criticism, and the scientific spirit of the times, he is not unmindful of a certain service the apostles of error have rendered to philosophy, and of certain truths imbedded in the errors they so stoutly maintain. In this recognition of truth in error the bishop is none too generous, for he is able specifically to point to such truths, and it evidences a spirit of fairness that errorists themselves must appreciate. While, therefore, he mercilessly exposes the sophistry of agnosticism, pantheism, and polytheism, as religious theories, he is awake to certain teachings in these theories that are not far from being correct. These errors, as he shows, are atheistic in principle and to be set aside as incompetent to explain the universe or to foreshadow the future. Mansel's denial of intelligence to the absolute holds him only a moment, as does Häckel's materialism. With obstacles removed, the author proceeds to the vindication of theism, as the only doctrine adequate to explain any thing, and supports it by a logic that is indisputable and in a style that conquers all resistance. Here, as elsewhere, the philosophic spirit is triumphant, for he must first determine the origin of the idea of God before he furnishes the evidences of his

existence. The one is strictly philosophical, the other is both philosophical and theological. Regarding the doctrine of cause as primary in the discussion, he develops it with unusual force and brilliancy, riddling the objections of John Stuart Mill as an iron-clad riddles the light craft of an enemy. Though Sir William Hamilton agrees with Mill that the theory of the first cause does not imply theism, the author sets both aside and shows the relation of cause to theism so conclusively that Sir William must nod approval from his philosophic den in the other world.

The doctrine of cause is the key to the cosmological argument which now is presented, but though it covers common ground, and exposes the error of evolution as held by Huxley, it is only in its general spirit conclusive of the theistic notion. We are inclined to think that a cosmological argument, in order to be effectual for theism, must not only establish that the universe did not cause itself, but that the "cause" was an uncaused cause, an intelligent, infinite, perfect, self-conscious, self-existent being, all of which is inferred from the bishop's argument, but in formal statement is not quite fully established. He gains in force and conclusiveness as he unfolds the teleological argument, which, whether it be drawn from the sidereal heavens, or the soul, or universal belief, or from any source whatever, is unanswerable. These arguments are necessarily *à posteriori*, as are nearly all the arguments offered in support of theism, many of which are not new but are brought forward because history has been unable to demolish them. Dropping rigid argument at this point the bishop indulges in a fancied representation of the effects of atheism, provided it were universal, quoting liberally from Theodore Parker, and then pictures the effect of the universal sway of the theistic notion, binding the reader in chains by his charmful conclusion after he has already secured him by arguments invincible.

The third volume is confined to the evidences of Christianity. In these days, when many are saying the evidences do not convince, a volume is needed that, taking up the old proofs, will sift them of error, and at the same time advance some new grounds for absolute faith in things supersensible and supernatural. Bishop Foster, keeping this want in view, attempts to meet it by a close attention to the details of the evidence he proposes to offer in support of the claim that the Bible is a divinely inspired book. His special concern is to establish that the evidence is ample to vindicate the book as a revelation of truth. He insists that the book must be more than proximately true; it must be true in ethics, it must be errorless, in history reliable, in spiritual doctrine in harmony with reason, and as a revelation it must be insusceptible of improvement. The task would discourage one of less resources than the author, who begins by a brief description of the book, citing its peculiarities, age, composition, and declaring that as the facts therein recorded are supernatural the record is supernatural. This is a point too frequently overlooked, but the Bishop sees and emphasizes its value.

While the evidences from prophecy and miracle are familiar to our readers, the author re-enforces faith in them by the vigor of his statements

and the discovery of some meanings not hitherto attached to prophecy, and of some applications growing out of miracles that are confirmatory of the main position, all of which combine to give tone to an argument that Matthew Arnold said was waning. Like theologians in general, the Bishop quotes the heroic sufferings of the early Christians as a proof of the truth of Christianity; but we long ago parted with this argument. Martyrdom proves that the martyr *believes* his religion to be true, or he would not die for it; but it does not prove that his religion *is* true. Suffering shows what the sufferer *thinks* respecting his religion, but not what the religion is in respect to its truth. Error has had its martyrs, and our statement holds good with respect to them.

The evidences here presented, if not each in isolation absolutely sufficient for its purpose, are of cumulative strength and satisfy the demands of reason as well as the cravings of faith. As a whole the book is a masterpiece of evidence for The Book as a revelation from God.

With this brief notice of the character of these volumes we introduce them to our readers with the hope that, whatever their supply of theologies, whatever their faith or "school," they will possess themselves of this work, the most conclusive on its subjects that has been published for a generation.

Christian Doctrine Harmonized, and its Rationality Vindicated. By JOHN STEINFORT KEDNEY, D.D., Professor of Divinity in Seabury Divinity School. Author of *The Beautiful and the Sublime, Hegel's Æsthetics*, etc. Two vols. Vol. I, 8vo, pp. 383. Vol. II, 8vo, pp. 422. New York and London: G. P. Putnam's Sons. Price, cloth, $2 50 per volume.

The attempt to exhibit the Christian system of doctrine in its logical completeness, and as perfectly harmonious with established philosophic criteria of truth, is in response not only to the demands of modern culture but also to the needs of the Christian believer, who in these days requires consistency and rationality in the creed he is asked to adopt. It is confessed that the task of pointing out the philosophic coherency of the Christian system is neither light nor free from difficulty; and unless a writer can assure himself that he can in a measure overcome the difficulty he would better speculate to himself rather than to the public. The embarrassment grows partly out of the confused mass of material current theology furnishes, and partly out of the insoluble mystery that distinguishes Christianity from all other religions, and which must be shown to be as genuinely philosophic as a mystery as any truth that may be understood. Dr. Kedney understands the situation, and, measuring the difficulty, shows himself competent to accomplish his purpose. He is impelled to take up the problem by the consideration that scriptural truth is self-consistent, and in perfect relation with all truth, or it is not divine. The fact that it is a self-proclaiming revelation is the warrant for believing in its philosophic integrity, and justifies both the dogmatic and philosophic spirit with which the author pursues his investigation. As he unfolds the problem, keeping in view the main issue, he becomes apologetic, vindicating Christian doctrine against every possible objection, and

strengthening it by forcibly representing its inner beauty, cohesiveness, and harmony with the highest philosophy. The first volume covers such fundamental subjects as moral evil, the personality of the first principle, the *à priori* probability of a scheme for human recovery, the incarnation as an act of divine self-limitation, the death of Christ, and his experience after death as affecting his concrete personality, with appendixes on the semi-pantheistic or semi-Sabellian theory, the Kenotic theory of Gess, etc. Not every thinker will indorse his treatment of some of these topics, but no one will deny the accuracy of his aim and the philosophic strength of conception and expression which marks the volume from page to page. Speculative in the best sense, he is not mystical; dogmatic from the beginning, he is not the advocate of a particular school of theology; apologetical in spirit, he is not unfair or prejudiced toward his opponents. The second volume, equally logical and sustained in expression, is more miscellaneous in its topics, considering in order the metaphysical elements of faith, and the doctrines of justification, sanctification, providence, and election; the Church and its ordinances; inspiration, prayer, and eschatology; and concludes with an argument for an optimistic philosophy. His declarations and deductions on inspiration and the inspiration of "selected men" will provoke counter discussion, for, while he is emphatic and perspicuous, he is not profound in conception nor satisfactory in conclusion. We are quite convinced, too, that the questions of eschatology are beyond the grasp of modern theologians; for, while they theorize and expound with dialectical skill, the total result is not a solution of any difficulty, or the reduction of any mystery to more than problematical reality. Dr. Kedney is scriptural and speculative, but he fails to conciliate the logical faculty, or subdue the inquiry of the honest mind. Still, we would not speak of these as blemishes, but as evidences of the weakness of theology in this department of investigation. The volumes accomplish their end, and the author is entitled to congratulations.

Scientific Religion; or, Higher Possibilities of Life and Practice through the Operation of Natural Forces. By LAWRENCE OLIPHANT. With an Appendix by a Clergyman of the Church of England. 8vo, 473 pp. Buffalo, N. Y.: Charles A. Wenborne.

This book is a literary curiosity, in that it combines rare literary ability and considerable scientific learning with wild vagaries and metaphysical notions which one cannot well help regarding as the hallucinations of a strong but more or less distempered mind. To give an intelligible analysis of it would be, as the *Literary World* (London) well says, "a stupendous task." For our readers it may suffice to say that its theories rest on a basis of the rankest, most pronounced materialism. Matter, it affirms, is "illimitable and indestructible. . . . In other words, it is infinite and eternal; and as we cannot conceive of the Deity being outside of what is infinite and eternal, he also must be, in this sense, material." It next accepts the theory of an unnamed writer, that "the physical thing which

energizes and does work in and upon ordinary matter is a separate form of matter infinitely defined and infinitely rapid in its vibrations, able to penetrate through all ordinary matter and to make every-where a fountain of motion;" and then it claims that this extraordinary matter is nothing more or less than what we have been in the habit of calling spirit. . . . Mind is also composed of this extraordinary matter, so is will, so is every emotion. . . . Professor Coues calls it soul-stuff, or biogen, while occultists call it astral fluid." Through the "interlocking," or impact, of the "atoms of the unseen world" with those of our own and the people on it, all natural life is maintained. These assumptions, unproven because unprovable, are the fundamental theories of this singular book, which is devoted to their illustration and application to the manifold facts of nature and human experience. Despite its foggy mysticism and its unsatisfying reasonings, however, there is an air of sincerity and earnestness in this unique volume which gives it attractiveness to curious readers who have time and patience to traverse its labyrinthine reasonings until they reach the sad conclusion that much misdirected learning had led its amiable author into a mental region of infinite and eternal perplexities.

The Doctrine of the Holy Spirit. The Ninth Series of the Cunningham Lectures. By GEORGE SMEATON, D.D., Professor of Exegetical Theology, New College, Edinburgh. Second edition. 8vo, pp. 418. New York: Scribner & Welford. Price, cloth, $3 60.

The doctrine of the Holy Spirit is fundamental, for if Christianity is not a spiritual religion it is nothing. Moreover, in these days of materialism and agnosticism it is all-important to proclaim the personality and procession of the Spirit that his existence may be accepted, his work in connection with revelation and inspiration that the divine book may be glorified, his work in the regeneration of the individual that religion may be understood and that it may triumph, and his work in guiding and sanctifying the Church that it may not lose its hold upon God. A doctrine so vital to all the interests of Christ's kingdom on earth should be emphasized in all its significance; but, strangely enough, it is in the background in the pulpit, in literature, and in the Christian activities of the age. It needs to be re-preached; to be brought forward as the only force in the Church, or the Church must diminish in power and fail of its mission. The author of these lectures restores the doctrine to its right place in theology, setting forth, first of all, in an introductory dissertation, the biblical testimony of the doctrine of the Trinity; then, in six lectures, unfolding the doctrine of the Holy Spirit as held dogmatically by the Church, and concluding with an historical survey of said doctrine from the apostolic age to the present time. In this wide discussion the decrees of councils, the confessions of Churches, the opinions of the fathers, and the import of the doctrine as laid down by individual theologians are given with fullness, and unitedly confirm the manifest belief of the Church in the personality and agency of the Holy Ghost in the work of redemption. The Calvinistic undertone of the treatise in no way affects the ultimate

conclusions of the author, who is honestly historical in his statements, and as spiritually devout in sentiment and faith as the preparation of such a work and on such a subject would require.

A Manual of Introduction to the New Testament. By Dr. BERNHARD WEISS, Ober-Konsistorialrath and Professor of Theology. Translated from the German by A. J. K. DAVIDSON. In Two Volumes. Vol. II. 12mo, pp. 426. New York: Funk & Wagnalls. Price, cloth, $2.

The New Testament continues to elicit the profoundest scholarship of the times. Its textual, historical, and other questions can only be determined by the most rigorous investigation and by the most patient analysis of the material that such investigation is bringing to light. Dr. Weiss needs no introduction to our readers. He is well known as one of the critical theologians of Germany, surpassing in erudition and originality many of his contemporaries, and is exercising a potential influence on the theological thought of the fatherland. In this volume he measures up to his reputation for learning and skill in the interpretation of critical questions. He rejects the Pauline authorship of the Epistle to the Hebrews, attributing it to Barnabas; but his arguments, though coherent, are inconclusive. The evidence in favor of Paul as the author has never been overthrown, and grows in strength as opposition to it is seen to be more polemical than historical. He reserves his splendid work for a study of the historical books of the New Testament, considering the synoptical question and the Johannean question in their separate and mutual relations with great perspicuity and acumen. We quite often are forced to differ with the author, but he is instructive, suggestive, and such a devoted student that at the same time we are elevated and aided as we follow him into the intricacies of the great subjects. He who has the first volume cannot dispense with the second.

The Beginnings of Ethics. By Rev. CARROLL CUTLER, D.D., formerly President of Western Reserve College. 12mo, pp. 324. New York: A. C. Armstrong & Son. Price, cloth, $1.25.

This is a stimulating book, not more for its originality than for the ability with which the subject is discussed. It partakes somewhat of the didactic, if not dogmatic, spirit of the teacher; but as it is both scientific and philosophical in purpose and substance the seeming authoritative dictum of the writer will be overlooked. The position of Dr. Cutler, that ethical principles are suggested by man's moral nature, and therefore that morality is an evolution of life, is somewhat defensible, though not fully so, both from psychology and history. We must accept ethical law as artificial and superimposed, or justify it from moral necessity and as the natural product of the intellectual consciousness. An ethical system thus established is not due to an external or naturalistic origin, and, therefore, may be urged on rational grounds; but it is somewhat weakened, on the other hand, by being as far removed from a supernaturalistic origin. It is simply *human ethics*—a defensible kind, but to be guarded and elaborated in harmony with the higher ethical teachings of supernat-

uralism, if it does not degenerate into mere humanism. In the discussion of the ethical principle in its association with the sensibilities, desires, and affections, and especially in the presentation of the theories of conscience, with the particular view of its non-moral property, the author is strong in argumentative form and felicitous in expression. His objection to the phrase "free will" savors of prejudice, but his acknowledgment of moral freedom is as candid as it is logical. We do not subscribe to the doctrine here taught, that human rights, so far as their activity is involved, lie wholly within the sphere of the ethical, for the right of conscience and the right of marriage may be beyond that sphere and within the higher religious sphere which the author is not considering. The development of the book, however, with all its conclusions, is in accordance with the theory of the human source or origin of ethics; and, accepting the theory, we must accept its applications and developments. We read it, therefore, with suspended judgment.

Lectures on the History of Preaching. By the late Rev. JOHN KER, D.D., Professor of Practical Training in the United Presbyterian Church. Author of *Sermons*, *The Psalms in History and Biography*, etc. Edited by Rev. A. R. MACEWEN, M.A., Balliol, B.D., Glasgow. Introduction by Rev. WILLIAM M. TAYLOR, D.D., LL.D. 8vo, pp. 407. New York: A. C. Armstrong & Son. Price, cloth, $1.50.

This is one of the few homiletical works of the present day that may be studied with profit, but, like posthumous works in general, it bears marks of incompleteness, and is of a sketchy character that is not in all respects satisfactory. Dr. Ker was one of the foremost preachers and thinkers of Scotland, and was as useful in the professor's chair as he had been in the pulpit. His wide range of duties and his ample preparation for discharging them fitted him for the position of theological and homiletical instructor of youth. The editor of this volume has brought together perhaps the lectures that most deserved publication, for they are suggestive and informing, both as to methods of preaching and as to the personal characteristics of divines who attained eminence in the pulpit. In our estimate of preaching we must never forget the personality of the preacher, which, after all, and more than any thing else, determines the character of his preaching. In his representation of this phase of the subject the lecturer is skillful and profound, rendering valuable service to his readers. His plan does not confine him to the Scotch pulpit; indeed, he has little to say about it, for, after discussing preaching in the early Church, and noting its divergences in both the Eastern and Western Churches, he devotes the greater part of the book to the German pulpit, commencing with Luther, and sketching its history through the different periods of pietism and illuminism, and still later from Schleiermacher and Tholuck to Stier and Krummacher. He chooses a prominent pulpit figure as the representative of theological thought for the time or epoch, and also as the model preacher in respect to substance, oratory, and usefulness. To the plan itself we make no objection, but as to its execution we are impressed that it is narrow and quite insufficient. It is useless to hold up the old theologians of Germany, of other days and epochs, as model

preachers before American theologians, who do not agree with their thinking nor admire their style and methods, nor approve of their doubtful theological beliefs and criticisms. As Dr. Ker was in sympathy with the French pulpit, why are not the French divines eulogized and recommended as models? Why does not the English pulpit occupy a place in a history of preaching? Why is not the American pulpit mentioned? A "history of preaching" should include, if not less of antiquity, Orientalism, and German speculation, at least some reference to the English-speaking pulpit of modern times; and this may have been within the scope of the talented author, but it does not appear in this volume. With these defects the book is not without great value, and may be used as preparatory to the great subject by those who cannot without other aids pursue it for themselves.

A Defense of the Catholic Faith Concerning the Satisfaction of Christ, against Faustus Socinus. By HUGO GROTIUS. Translated, with Notes, and an Historical Introduction, by FRANK HUGH FOSTER, Ph.D. (Leipzig), Professor of Church History in the Theological Seminary at Oberlin. 12mo, pp. 301. Andover: Warren F. Draper. Price, cloth, $1 50.

The Grotian theory of atonement, with some modifications, having superseded all other theories in the theological world, is entitled to speak for itself, and should be carefully studied by those who in general have received it as well as by those who find it not entirely satisfactory. It is here reproduced as it was originally elaborated in the reply of Grotius to Socinus, and, besides exhibiting the advantage of position on the part of Grotius in the great controversy, and his scholarly abilities as a theologian, it represents the divine meaning and force of atonement in a very comprehensive way, and so logically that opponents have not been able to overthrow it. The core of the theory is, that there was sufficient cause to induce God to punish Christ in man's stead, and that it was not unjust that Christ should be punished for our sins. The introduction of Professor Foster is a scholarly *résumé* of the historical treatment and development of the doctrine of atonement from the time of Anselm to the present day. He finds the Grotian theory in Arminianism, and also in orthodox Calvinism, and infers that it is "the true mean between the old Calvinistic and the Socianian theories; rejecting the errors of both, and combining their truths in a consistent form." The book is of permanent value.

The Way: the Nature and Means of Revelation. By JOHN F. WEIR, M.A., N.A., Dean of the Department of Fine Arts in Yale University. 12mo, pp. 430. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1 75.

In his preface Professor Weir says: "Already the judgment of man is discriminating between Scripture and revelation, or between the Bible and the Word of God." The Unitarian occupied this ground fifty years ago, and the rationalist announced it fully a century ago. The book has its excellences, but they are compromised by the destructive criticism that animates it. The spirit of the higher critic is especially manifest in the first chapter, in which the author lays the foundation for subsequent

expositions. He is reverential, albeit the conclusions he reaches are opposed to the highest appreciation of supernatural truth. Sometimes, as in the chapter on "The Old Testament in the Light of the New," he is more symbolical than realistic in his interpretation, the tendency being the substitution of a false for a true hermeneutics. The chapter on "The Risen Christ," though beautifully and even devoutly conceived, is open to some psychic objections that need not be mentioned. The book belongs to a class of works that, not breaking with orthodox faith, and even assuming to be in harmony with evangelical religion, is at variance with established opinion concerning the Bible as a direct revelation. The author, however, is under restraint, and does not express broadly his innermost convictions, but he says enough to impress the reader that he is in perfect sympathy with the latest results of biblical criticism.

Biblical Eschatology. By ALVAH HOVEY, D.D., LL.D. 16mo, pp. 192. Philadelphia: American Baptist Publication Society. Price, cloth, 90 cents.

Eschatology is scarcely a theological or denominational subject. When considered in the interest of a sect or as the dogma of a denomination it concerns chiefly those of that faith or teaching. In content and purpose the subject is purely biblical, and of importance to all men. The author, it is gratifying to say, has broadened into a biblical conception of the final issues of life, enlarging upon them, not in a particularly scholarly way, but as the expression of clear conviction, and with a solemnity that begets in the reader the awe of the coming destiny. He re-teaches the doctrine of the resurrection of the literal body, is a post-millennialist, believes in an intermediate state, argues against post-mortem probation, distinguishes between judgment and the last judgment, and depicts the final state of believers and unbelievers, basing the whole upon quoted revelations. There is not a new thought in the book, it being but a recapitulation of the orthodox views of the great subject; but it is refreshing to contemplate a re-statement of the faith that comforts and the truth that is revealed.

The Atonement: In its Relations to the Covenant, the Priesthood, the Intercession of Our Lord. By HUGH MARTIN, D.D., Author of *Christ's Presence in Gospel History, The Shadow of Calvary, The Prophet Jonah*, etc. 8vo, pp. 317. Edinburgh: James Gemmell. New York: Wilbur B. Ketcham. Price, cloth, $2 50.

Works on the atonement continue to multiply, but few there are that do not conceive of it in its theoretical aspects and elaborate it accordingly. Dr. Martin, eschewing the theoretical spirit and purpose, devoutly and ably considers it as a *reality*, and, therefore, does not diverge from the scriptural representation of its nature and function. He maintains that the doctrine of atonement ought to be discussed and defended as inside the doctrine of the covenant of grace; that it ought on no account to be discussed apart from or outside the category of Christ's priestly office; and that it should ground a valid and scriptural doctrine of the intercession. In following this programme he does not allow himself to digress

in other directions, but he holds himself to the one thought, and establishes it on safe foundations. As, however, he enlarges on the general subject, insisting on "counter imputations of sin and righteousness," the Arminian will break with him, and declare another interpretation of "imputation," as found in the Scriptures. Christ was not sin absolutely, but a sin-offering, though Luther preferred the word "sin" in 2 Cor. v, 21. The doctrine of imputed righteousness, if true, is only a half-truth, and, therefore, an inconsequence in theology. The scriptural exposition of Dr. Martin is refreshing, and confirmatory of faith; but his theology is the machine theology of Calvinism, and needs rejuvenation.

Daniel: His Life and Times. By H. Deane, B.D., formerly Vicar of St. Giles, Oxford, and sometime Hebrew Lecturer of Wadham College, and Grinfield Lecturer in the University of Oxford. 12mo, pp. 203. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

Jeremiah: His Life and Times. By Rev. T. K. Cheyne, M.A., D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford, Canon of Rochester. 12mo, pp. 205. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

Of the Bible biographies projected by the Messrs. A. D. F. Randolph & Co. the two before us deserve the appreciation of the scholarly, both on account of the accurate estimate made of the two prophets and the somewhat critical analysis of the question of authorship which higher criticism has pushed to the front. In *Daniel* the life of the prophet is carefully exhibited in its Babylonian surroundings, with his growth of influence and ascendancy to power, while the traditional authorship of the book is briefly but vigorously and satisfactorily maintained. Though the book is both biographical and autobiographical, the evidence is complete that it is the product of one author, and that Daniel himself is such author. *Jeremiah*, constructed according to the same general plan, differs from the preceding in the evident critical, semirationalistic spirit of Dr. Cheyne, who writes it. As a biographer he falls below Mr. Deane, but as a "critic" he is his superior. On page 70, *sqq.*, he disavows the Mosaic authorship of Deuteronomy, and insists elsewhere in the volume on the editoral preparation of the Book of Jeremiah for the canon; but while he awakens interest in these questions, and is self-confident in style, he is far from being logical in method or conclusive in his results. He admires the prophet and the book, but is not orthodox concerning either.

The Epistle to the Galatians. By the Rev. Professor G. G. Findlay, B.A., Headingley College, Leeds. Crown 8vo, pp. 461. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Paul's Epistle to the Galatians is worthy of the broad and reverent treatment it receives from Professor Findlay. More than any other of his fourteen epistles it is largely autobiographical—Pauline in structure, spirit, and theology—and more than all the others it perplexes the rationalists and compels their acknowledgment of its beauty and power. "Galatians" inspired the religious movement of the sixteenth century. "Martin Luther put it to his lips as a trumpet to blow the reveille of the

Reformation." With a full appreciation of the value of the epistle the author has disclosed its structural character, amplifying its salient teachings, and presenting the whole in its commanding characteristics in a style at once graceful and of scholarly strength. In the general unfolding of its contents he does not indicate a special bias, but rather an eagerness to appropriate the spiritual sense, and to interpret in harmony with Paul as the teacher and theologian of the early Church. He devotes a few pages to the prologue of the epistle, following it with the personal history of the apostle as gathered from the early chapters; then the doctrinal aspect of the epistle is strongly delineated, which is followed by a study of its ethical principles, the whole closing with a right emphasis on character as the result of the incorporation of truth with the life. If we should discriminate his work, we should say that his chapter on "The Design of the Law," in which he shows the superiority of the faith system over the legalism of the Old Testament, is perhaps his most conclusive chapter; but it is only a piece of the great whole, which is throughout marked with reverent inquiry and a scholarly insight into the matchless character of both the apostle and his epistle.

Forty Witnesses. Covering the Whole Range of Christian Experience. Rev. S. Olin Garrison, M.A., Editor. Introduction by Bishop C. D. Foss, LL.D. 12mo, pp. 309. New York: Hunt & Eaton. Price, $1.

A book of "experiences" is usually forbidding, since it abounds in commonplace statements and traditional references, and is uniform in language and style of facts. *Forty Witnesses* is an exception, both because the editor guarded it against the natural tendency to exaggeration, generalization, and uniformity, and because the "witnesses" are of such high character and ability as to guarantee their testimonies against these dangers. As theology, strictly speaking, is quarantined at the very entrance, no special dogmatic history or narration will be found in the book. The leading denominations are represented by men and women of acknowledged merit, who, considering their differences of belief, and the variety of work they are performing, must surprise even the believer by their agreement as to the power of Christ to save the soul and endow it with earthly as well as heavenly functions. The introduction of Bishop Foss concedes a philosophic as well as religious value to the book.

The Pastoral Epistles. By the Rev. Alfred Plummer, M.A., D.D., Master of University College, Durham; formerly Fellow and Senior Tutor of Trinity College, Oxford. Crown 8vo, pp. 435. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Paul's two epistles to Timothy and the briefer one to Titus are the subject of a very critical study on the part of Dr. Plummer. He recognizes the necessity of first examining the rationalistic strictures upon these epistles before he considers the import of their teachings, and before such teachings, however wholesome in themselves, can be urged upon the Church with any weight of authority, or with more influence than grows from the inherent value of the documents themselves. He makes it clear that,

excepting their rejection by Marcion and a few others, the controversy over the genuineness of these epistles is entirely a modern one, and that the doubt now entertained respecting them is an invention without foundation. Clearing the subject of preliminary difficulty, he takes up the epistles in their order, methodically arranging and developing their teachings, and setting forth even the minutiæ of the apostle's directions in social life with a fullness that makes further exposition unnecessary. In the discussion of the epistles to Timothy the errors of gnosticism and infidelity, the necessity of church machinery and the order of the Christian ministry, and the personal experiences of the apostle are vividly brought to the attention of the reader, with such comments as serve to teach the importance of an attachment to truth; while in Titus certain ethical and religious states are beautifully and powerfully illustrated and enforced. This book will not disappoint the student of the New Testament.

The History and Teachings of the Early Church as a Basis for the Reunion of Christendom. Lectures Delivered under the Auspices of the Church Club in Christ Church, New York. 12mo, pp. 218. New York: E. and J. B. Young & Co. Price, cloth, $1 25.

The Church of the so-called apostolical succession is anxious for the reunion of Christendom. With so desirable an end all Protestant Christians must be in cordial sympathy; but the *method* of reunion proposed or implied by the bishops of the Lambeth Conference and of the American House of Bishops is the leading obstacle to the consummation. The recognition of the "historic episcopate," with all that it implies, as the chief condition of the organic union of Churches not in harmony with that doctrine, will not be readily obtained when it is remembered that it means self-stultification and the suppression of conscience. The five lectures in this book are scholarly and pregnant with the Christian spirit, and in point of argument from the assumed stand-point seem almost conclusive. But neither the New Testament nor Church history is understood by dissentients as explained by these lectures. Hence, until it dawns upon the defenders of the ecclesiastical fiction that the Protestant Episcopal bishops are in the line of the apostles and all other ministers are out of the line, and that so they are the stumbling-blocks to reunion, it perhaps will not occur. If any view must be abandoned before reunion can take place it is the baseless view of apostolical succession; but error dies hard, and this is not an exception. We commend the book as a contribution to the subject.

Ethical Religion. By William Mackintire Salter. 12mo, pp. 332. Boston: Roberts Brothers. Price, cloth, $1.50.

In their revolt against spiritual religion there are minds that are considering the propriety and worth of the ethical principle, and they have gone so far as to attempt to establish upon it a religion for themselves if not for mankind. The author of this book—a disciple of Felix Adler—seems to be an inquirer along this line, but he is so unsettled in his intellectual position as to render his teaching uncertain and untrustworthy. He does

not accept either theism or positivism, nor is his ethical theory either utilitarian or intuitional. Dissatisfied with Christianity as it is taught and as he reads it in the gospels, he yet finds some things in it not above his attention. He approves some features of the ethics of Jesus, but holds that it does not satisfy the needs of our time. He writes of the success and failure of Protestantism in about equal terms, showing himself to be a seeker, but not a finder, of the truth. He discounts Unitarianism, and criticises the Darwinian conception of ethics; and ends in favor of personal morality founded on natural and instinctive principles. The book reflects an agitated and disqualified mind, and proves the necessity of the religion he has rejected.

Living Questions: Studies in Nature and Grace. By WARREN HATHAWAY, Pastor at Blooming Grove, N. Y. 12mo, pp. 365. New York: Fords, Howard & Hulbert. Price, cloth, $1.25.

Under this title the author reproduces seventeen sermons on various current and gospel subjects once delivered to his people, and valuable because of their freedom from cant and absence of a localism that often attaches to literature of this kind. The range is wide enough to call into play every faculty of the mind and every emotion of the heart. In "The Office of Conscience" he is psychological; in the "Resurrection" theological, rejecting the doctrine of the re-appearance of the natural body; in "Prayer" he is broad and logical, answering objections with much assurance; and in "Personal Liberty" he vindicates the rights and privileges of man with an abundant charity and in the spirit of a holy goodwill. The author is an independent preacher, but reverent of the orthodox faith; he believes in a large religion, but holds to Jesus Christ as the source of life. Read and digested, the sermons will profit the reader.

The Dignity of Man. Select Sermons by SAMUEL SMITH HARRIS, D.D., LL.D., late Bishop of Michigan. With a Memorial Address by Rt. Rev. HENRY C. POTTER, D.D., LL.D., Bishop of New York. 12mo, pp. 266. Chicago: A. C. McClurg & Co. Price, cloth, $1.50.

As a volume of memorial sermons this is one of the best, and it may be read with profit by many in other ecclesiastical relations than those occupied by the lamented author and late Bishop of Michigan. The topics are quite general, and without denominational or even dogmatic cast; but they exhibit strong scriptural faith and an able grasp of the truth, such as is wanted in these days of criticism and agnosticism.

Jesus Christ the Divine Man: His Life and Times. By J. F. VALLINGS, M.A., Vicar of Sopley, Hon. Fellow, sometime Subwarden, of St. Augustine's College, Canterbury. 12mo, pp. 226. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

The first impression of the design of the book is not favorable, since it seems to imply that, to some extent, Jesus Christ was the product of his environment, than which no greater error could be conceived; for, instead of being shaped by his age, he resisted and molded the age so far

that it yielded to his influence and teaching. The book, however, in its spirit and purpose, rises above this tendency, and presents Christ as the "life of lives," as the fulfillment of prehistoric hopes, and as the one unexplainable spiritual miracle in human history. The author accepts the four gospels as veritable historical records, and is not led into a discussion of their genuineness or credibility.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Development of English Literature and Language. By ALFRED H. WELSH, A.M., Member of Victoria Institute, The Philosophical Society of Great Britain, Author of *Essentials of English*, *Complete Rhetoric*, etc. Vol. I, 8vo, pp. 506. Vol. II, 8vo, pp. 560. Ninth Edition. Chicago: S. C. Griggs & Co. Price, cloth, $2 per vol.

We congratulate the author, the publishers, and the students of literature on the production of this masterly work, first, because it is the achievement of an American scholar, and, second, because it relates to the origin, growth, and history of the English language as embodied in the best types of English literature. Usually writers of a nation's literature are more or less influenced by a theory, as is so manifest in M. Taine, respecting the nation, or its language, or its history; but the present author seems guided more by the historical spirit, or the laws of literary development, than by any preconceived theory of history or of progress. This, therefore, is the best credential of the authenticity and value of his work. Again, other writers have deemed it best to represent the whole history of literature by representatives of special epochs, or of special phases of prose and poetry, as if it were possible to make a bridge reaching from the Roman invasion of Britain to the present time, and resting on a few literary piers composed of favorite celebrities; but Mr. Welsh conceives of the subject in its historical aspects, using many authors and thinkers in illustration thereof, and so arranged as to indicate the positive turning-points in literary development and the processes of changes in individual character and thought. That his method is the very best for his purpose will be questioned by those who are disciples of another school of investigation. In part the method is strictly historical; but in whole we are not certain but that it is open to amendment and will gain by revision. He certainly observes a natural order when he commences with the formative period of the people, the language, and the literature, following it with a discussion of what he calls the initiative, the retrogressive, the first creative, and the philosophic periods of literary history, all of which are embraced in the first volume. Nor does he seem to violate the consecutive order of growth when, in the second volume, he considers the transition and creative periods of literature, closing with the diffusive period of the English language, which is well represented by poets, historians, authors of science and philosophy, both in England and America. Nevertheless, as the plan is minutely examined, it impresses us as being both artificial

and monotonous; in other words, while the work may be fittingly described as a temple of learning the author failed to remove the scaffolding on which he stood when building. We do not assume that this on the whole discounts the results of his labor; it merely leaves the impression that these volumes, viewed from the literary stand-point, are not faultless. For trustworthy details, reliable biographical references, and the characterization of representative *littérateurs*, and therefore, for practical use, we know of no work in our tongue that is equal to it or that embodies suggestions of rarer excellence and specifies the antecedents of literary history with more acuteness and brilliancy than this masterpiece of the development of English literature and language.

Christian Education. Five Lectures Delivered before the Ohio Wesleyan University on the Foundation of Rev. Frederick Merrick. By Rev. DANIEL CURRY, D.D., LL.D. First Series. 12mo, pp. 131. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The Tests of the Various Kinds of Truth. Being a Treatise of Applied Logic. Lectures Delivered before the Ohio Wesleyan University on the Merrick Foundation. By JAMES MCCOSH, D.D., LL.D., D.L. Ex-President of Princeton College, New Jersey. 12mo, pp. 132. Second Series. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 70 cents.

The forethought and liberality of ex-President Merrick have secured the publication of two volumes of lectures as delivered before the students of the Ohio Wesleyan University. Dr. Curry's lectures on "Christian Education" we had the pleasure of hearing at the time of their delivery, and commend them now, as we did then, as able, comprehensive, and valuable because of the educational and Christian spirit that dominates them. Both a teacher and thinker, he was fitted to discuss the subject in its adaptation to youthful minds and in its larger compass of scholarly detail and application. While not intended to be polemical or apologetical, he confronts Herbert Spencer's theory of a "complete education" with the courage that opposition usually awakened in him, and with all the skill and resources of a master of higher scholarship. The student will find inspiration in these pages, while the thinker will appreciate them for the fertility of suggestion with which they abound.

Dr. McCosh lays before us in his lectures the mature fruits of a life-time of philosophic investigation. While Kant and the German metaphysicians have held that there is no one absolute criterion of truth, Dr. McCosh justly claims that there are criteria by which we may determine the truth when we have found it; and he aims to exhibit these criteria in the course of lectures in this volume. After assuming certain truths because they are primitive and necessary he has much to say respecting intuitive, inductive, and deductive truths, or those special methods of the reason by which conclusions are reached and tested. Strictly speaking, the author is an inductionist, and has been charged with carrying this method too far in his investigation of psychologic phenomena; but he has guarded its use in these discussions, and granted the joint influence of other methods for the ascertainment of final truth. The fifth lecture

is an attempt to apply testimony to the existence of the supernatural government in the world, and is a fitting close of the series, being a triumphant vindication of the Christian thesis of supernatural agency. The two volumes are companions, and should not be separated; the one is educational, the other philosophical, and both are Christian in aim and spirit.

Sonnenschein's Cyclopædia of Education. A Hand-book of Reference on all Subjects Connected with Education (Its History, Theory, and Practice), comprising Articles by Eminent Educational Specialists. The whole Arranged and Edited by ALFRED EWEN FLETCHER. 8vo, pp. 562. Syracuse, N. Y.: C. W. Bardeen. Price, cloth, $3 75.

An English work, of which a copy of the American edition is before us. The editor has been assisted by a staff of writers which includes Professors James Sully and A. F. Munson, Dr. James Donaldson, Canon Blore, Sir Philip Magnus, Arthur Sidgwig, and Oscar Browning. Under the direction of the editor these writers have given a "telescopic rather than a microscopic" view of educational facts and theories, making it a practical manual of great value to those who prefer the facts without rhetorical elaboration and embellishment. This, however, will detract from its utility in the judgment of another class of students. As to the biographies here recorded we must express disappointment, for the articles on Cousin, Kant, Plato, and Francke, are incomplete in their facts and totally inadequate as general representations of these intellectual giants. It is even a greater disappointment to find that biographies of living educators are entirely excluded from the work. American educators are also a minus quantity, and there are other omissions that, taken together, make an argument against the work that it is unnecessary to amplify. However, it may be considered as a pioneer in the cyclopedic realm, and will be followed, without doubt, with something that will comprise the whole subject, do ample justice to both the living and the dead, and be a reliable guide in all matters pertaining to education in its historical and modern aspects. We would not, therefore, push it aside, but use it temporarily in the hope of its speedy improvement by the editor, or another work by other and more competent hands.

The Spirit of Beauty. Essays Scientific and Æsthetic. By HENRY W. PARKER. 12mo, pp. 252. New York: John B. Alden. Price, cloth, 75 cents.

This book is both a representation and a vindication of the æsthetical principle in the universe in opposition to that scientific degradation of beauty which marks the works of Darwin and Spencer. The author is a scholar in this field, and confronts his opponents with a courage and resources that prove him to be master of the situation. But his chief purpose is not mere antagonism to scientists who have misunderstood or ignored the fact of beauty, or ridiculed it as an hallucination. He has in view something higher than correction of false teaching on this subject; he means to show its realistic character and its relation to the divine

plan respecting the world. Beauty is more than an ornament; it is a moral quality, and a reflection of a spiritual ideal. With this in view he studies animals, races, crystals, art, life, both organic and inorganic, discovering the æsthetical spirit in operation every-where, and accomplishing by diversified forms and methods a specific moral and spiritual purpose. Professor Parker's psychology may not be acceptable to all scientists, but his philosopy of beauty is an antidote for the miserable materialism with which not a few cold-blooded speculatists have incrusted the beautiful in its physical, intellectual, and moral manifestations in nature and history. The book is an inspiration to healthy thinking.

Letters on Literature. By ANDREW LANG. Fep. 8vo, pp. 200. London and New York: Longmans, Green & Co. Price, cloth, $2.

Mr. Lang is a spicy writer, not so much on literature as on the producers of literature—*authors*. In a collection of letters, addressed to different persons who never existed, he freely speculates on authorship, both on its favorable and infirm side, taking Fielding, Longfellow, Keats, Virgil, Plotinus, Lucretius, and others as representatives of the different phases of experience in this sphere of life. He is brilliant, incisive, ironical, grave, and withal a strong critic of poets and prose writers. The reader will learn much of libraries, of the rise and fall of books, of the merits and defects of writers, and of the power and influence of the library spirit in the world. If a good student he will also learn the art of criticism as exhibited in Mr. Lang's literary work. He will discover the temper of authors, the purpose of criticism, and the relative value of prose and poetry. We cannot agree with the author in all his distinctions and judgments, but we prize his book for its chatty style, its literary *abandon*, its protest against the conceits of writers, and its quaint and cheerful acknowledgment of the worth of literature as a mighty force in civilization.

Shall We Teach Geology. A Discussion of the Proper Place of Geology in Modern Education. By ALEXANDER WINCHELL, A.M., LL.D., F.G.S.A. Professor of Geology and Paleontology in the University of Michigan; Vice-President of the Geological Society of America; Author of *World Life, or, Comparative Geology*, etc. 12mo, pp. 217. Chicago: S. C. Griggs & Co. Price, cloth, $1.

Dr. Winchell is an acknowledged authority as a geologist, and a gentleman of eminent distinction in the world of letters. In this small volume he comes to the defense of his cherished science, maintaining not only that it should be taught in the public schools, but also that it conduces to a greater intellectual strength and development than the classics. It is, therefore, a contribution to the contest that has been raging for a short period between the two contestants, and is a forcible presentation of the superior value of scientific over classical study. While the conflict is not ours, and the classicists will have something to do to answer Dr. Winchell, we belong to the class who hold that there is in the curriculum no substitute for classical study if the mind is to be properly disciplined for a scholarly life.

The Order of Words in the Ancient Languages Compared with that of the Modern Languages. By HENRI WEIL. Translated, with Notes and Additions, by CHARLES W. SUPER, Ph.D., President of the Ohio University. 8vo, pp. 114. Boston: Ginn & Co. Price, cloth, $1.

Sentence building is both a science and an art. It is amenable to rules such as rhetoric, grammar, and logic impose. The ancient orator and writer no less than the modern thinker and speaker observed them. The opinion has prevailed that the order of words in Greek, Latin, and other ancient literature is different from the rule as followed in modern literature. This book corrects the error, and shows what the natural order is, and gives proof that all languages more or less observe it. In this respect it is most valuable, and every scholar should possess it.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Lives of the Fathers. Sketches of Church History in Biography. By FREDERIC W. FARRAR, B.D., F.R.S., late Fellow of Trinity College, Cambridge, Archdeacon of Westminster, Chaplain in Ordinary to the Queen. In two volumes. Vol. I., 8vo, pp, 582. Vol. II., 8vo, pp. 556. Price, cloth, $2.50 per vol.

Neander's method of writing Church history was to group the events of an epoch around some potential personality, and describe them, with all their lateral issues, in their relation to the inspiring figure, either as the producing cause or central influence of the same. Dr. Farrar writes biography so as in effect to produce the history of the Church during the first four centuries of the Christian era. For that history is inseparable from the fathers, who were the chief actors of every movement and the inspirers of all the progress that accrued to the Christian Church in that period. Thus, in this instance, biography and history are one, though the careful student will observe *lacunæ* on the historical side which he will be able to cover only by reference to a history strictly so called. If in its secondary character as history it is deserving of high commendation, considered as biography proper it must stand unrivaled among works on patristic literature, and displace all others on the shelves of one's library. With few exceptions it includes all the fathers who left any impression on the early Church, and whose influence survived to succeeding ages. In this respect it is comprehensive and well-nigh complete.

As to his biographical method, it is perhaps as efficient as any, for it is without special partisanship, and the author is so gifted with the historical sense that he finds it not difficult to consider the fathers from the new point of their own surroundings and times. He is not insensible to their deficiencies, but he avoids the dogmatic spirit, or that censorship of theological ideas which in pure biography would be a disqualification. His aim is to reproduce his subject, or victim, as he was in his own day, connecting him by natural ties to the movement or epoch with which his name is associated. The portraiture, therefore, is not forced but natural; not darkened or brightened to suit an historical position or to accommodate a dogmatic idea. The description is realistic, but the realism

almost dissolves in the rich, if not excessive, verbal representation of the facts. But Dr. Farrar cannot avoid an exaggeration of rhetoric, nor is it necessary that biography to be true should be as prosaic as a railroad time-table. Under this exuberance of linguistic foliage appears the ripe fruit of noble character and heroic deeds. In the first volume St. Ignatius, St. Polycarp, Tertullian, Origen, St. Athanasius, St. Gregory of Nazianzus, and others stand out like great pillars in the temple, strong, regulative, and representative of all the forces at work in their day, while in the second volume St. Basil, St. Jerome, St. Augustine, and St. Chrysostom are indicators of the triumph of scholarship and oratory in the Church. We have fulfilled our duty when, instead of adding more, we recommend these volumes to students of Church history as the most valuable that have appeared in these times, and to assure them that without a faithful use of the same they will be wanting in a proper equipment for future work.

History of Civilization. Being a Course of Lectures on the Origin and Development of the Main Institutions of Mankind. By EMIL REICH, Doctor Juris. With Illustrations. 8vo, pp. 554. Cincinnati, O.: Robert Clarke & Co. Price, cloth, $2.

It is questionable if civilization has as yet had a true interpreter, but it is refreshing and instructive to study new interpretations of the historic spirit in humanity. Evidently, Buckle misinterpreted history; nor did Comte offer an improved conception of it; nor did Vico, though more scientific and less metaphysical, succeed in discovering the genius of progress; nor are Neander, Carlyle, and others to be followed in their grouping of events around towering individualities; nor is Professor Draper a safe guide on this intricate subject; nor is Guizot a solver of the riddle, though he illuminates the horizon of thought with many rays of light. Dr. Reich is a satisfactory lecturer on the history of civilization, and contributes resources and enthusiasm to the exposition of the institutions of mankind; but because he confines himself to "institutions" he fails to include all the operating factors in civilization, and hence fails to solve the enigma of the scholars. However, this limitation does not detract from the value of his work, because he clearly exhibits those working forces that have resulted in the dominant political, social, and religious institutions of mankind. Within his sphere his work is masterly, and the conclusions are logical and trustworthy. He sifts China, India, Egypt, Greece, and Rome for institutions, and finds them to be the products of certain animating principles that abide in all lands and in all ages; but it must be kept in mind that he is a theorist, as were his predecessors, and he sifts and interprets according to his predilection, which may or may not be exactly the divine standard of history. In his freedom with Christianity he betrays the theoretic spirit, as when (p. 411) he declares that "the momentous *historical* character of Christianity consists in its ecclesiastical institutions." The purpose of the author is to magnify institutions, the product of civilization, and thus confound them with the

initiative and fundamental principles, or the genetic spirit, of history. The book excites thought and combativeness, and is evidently the fruit of much patient research and honest thinking. Time spent in its study will not be wasted.

The Story of Phenicia. By GEORGE RAWLINSON, M.A., Camden Professor of Ancient History in the University of Oxford: Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 356. New York: G. P. Putnam's Sons. Price, cloth, $1.50.

The story of Phenicia is more enchanting than romance. It carries us back to pre-Homeric times, when the little country rose into importance and maintained its national attitude for nine hundred years, succumbing then only to the superior power of the Romans, which crushed and destroyed all in its progress to universal dominion in the earth. Professor Rawlinson, though an historian of rare gifts, is unusually felicitous in the combination of the materials respecting the primitive and progressive civilization of this interesting country. He reproduces the people in their early struggles for existence, and characterizes their ethnic traits with singular discrimination and excellence. Under his pilotage we see Tyre, Sidon, Berytus, Tripolis, Akko, and other cities grow into large proportions; we trace colonial settlements in Cilicia, Spain, Sicily, Carthage, Sardinia, and elsewhere; we learn of Phenician enterprise on the seas, and of mercantile success on the land; we become acquainted with Baal and Astarte, and of the spread of a corrupt religion among the people; we also study the various contests of Phenicia with Assyria and Babylon, and its subjugation by the Persians, Greeks, and Romans; we examine their architecture, manufactures, language, and literature, and accept the conclusion (p. 348) that the Phenician race "was formed to excel, not in the field of speculation, or of thought, or of literary composition, or even of artistic perfection, but in the sphere of action and practical ingenuity." Phenicia was related to Palestine, and its people were related to the Hebrews. As a preliminary study in Semitic history we know of none in so brief a space so rich in contents and so valuable for its general information.

Mexico: Picturesque; Political; Progressive. By MAY ELIZABETH BLAKE, Author of *On the Wing, Poems*, etc., and MARGARET F. SULLIVAN, Author of *Ireland of To-day*. 12mo, pp. 228. Boston: Lee & Shepard. New York: Charles T. Dillingham. Price, cloth, $1 25.

Mexico has not the reputation of furnishing the most picturesque scenery in the world, but the exquisite representation of its valleys and mountains, its cities and people, as given in the above volume, partly due to the eloquent appreciation of nature on the part of its writer, inclines us to believe that that ill-fated country has been too much neglected by the tourist and the student. The most interesting portion of the book, however, relates to the political history of the country, from the conquest to independence and the rise of the Government under a constitution, with the development of religion and education among the people. As this history is more important than mere description of scenery we think the

authors made a mistake in devoting more than three fourths of the book to picturesque Mexico and less than one fourth to its political affairs and institutions. It is readable, but a different arrangement would increase its value.

Henry the Fifth. By the Rev. A. J. CHURCH. 16mo, pp. 155. London and New York: Macmillan & Co. Price, cloth, 60 cents.

David Livingstone. 16mo, pp. 208. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Henry the Fifth takes us back five hundred years; David Livingstone is one of the great heroes of the present century. Reading these two books at one time we are able to compare the social and political differences of the two periods, to discover the influence of environment on character, and to learn the peculiar individual force of the two men here presented. Of many English men of action which Macmillan & Co. are bringing before their readers, the career of none is more interesting than that of Henry V., and the history of none is more providential and pathetic than that of David Livingstone.

MISCELLANEOUS.

Annual Report of the Board of Education of the Methodist Episcopal Church. Issued January, 1889. Pp. 95. New York.

The reports of the connectional societies of the Methodist Episcopal Church are historical, statistical, biographical, and prophetical: historical in that they relate the origin and achievements of the societies: statistical in that a careful summary of receipts and expenditures from the beginning until now is given; biographical in that the chief instruments and agencies of progress have fitting recognition in their pages; and prophetical in that from their history and the adoption of improved plans of work larger results may be anticipated in the coming years; and thus these documents are inspiring and helpful to those who are interested in the benevolent enterprises of the Church. We cannot particularize in our allusions to these publications, as they are numerous, and space is limited; but we can say that, commencing with the Missionary Society, the Methodist should read every page of its report if he would have an adequate idea of our missionary operations, and of the stupendous responsibilities resting upon the secretaries; nor can he omit in this connection the remarkable achievements of the sisterhood of the Church in foreign lands and in this country, as detailed in their respective pamphlets; he should then study our work in the South, among the whites and the freedmen, as furnished in the carefully prepared report of the Freedmen's Aid Society; he should take another opportunity to acquaint himself with the work of the Sunday School-Union as given in its Year-book; and, lastly, he will learn of the origin and meaning of "Children's Day," and of the work and scope of the Board of Education, if he will peruse its annual report now in circulation.

Sickness as a Profession. How Practiced by an Expert, and why Abandoned. By HOMER H. MOORE. 12mo, pp. 291. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Dr. Moore, the sturdy thinker, has discovered the secret of much of the sickness that afflicts the human family, and offers in this work a prescription which, taken at any stage of the disease, in many cases, we are confident, will result in a cure. While all mankind are prone to infirmity and are doomed to d' , there is an illness which is illusory of which multitudes are the victims, but of which few speedily perish, and for which, not a physician, nor medicine of any kind, is needed, but a common-sense belief in one's health, with suitable exercise and an abundance of nourishing food. The professional sick imagine themselves to be suffering when not a trace of pain is visible in feature or action, to be on the verge of dissolution when they have every prospect of outliving their neighbors, and are a source of trouble and expense to their friends that should not be imposed upon them. They must be treated, not as they desire, but according to the facts. Emerson's maxim, "Never name sickness," should be immediately taught them. The reader of this book will learn how a lady suffered all the experiences of an illusory sickness and by what means she was restored, and he may also learn "by her experience to avoid her example." We commend it as the best prescription-book for imaginative infirmities issued for many a day.

Simon Jasper. By MARK GUY PEARSE, Author of *Daniel Quorm*, *Mister Horn and his Friends*, etc. 12mo, pp. 251. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

A Damsel of the Eighteenth Century; or, Cic ly's Choice. By MARY HARRIOTT NORRIS. 12mo, pp. 275. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Simon Jasper is not one of the least of Mr. Pearse's works. *A Damsel of the Eighteenth Century* sets forth not only the characteristics of early English Methodism, but also the fashionable spirit and social usages of the period of the Wesleys.

Seventieth Annual Report of the Missionary Society of the Methodist Episcopal Church. For the Year 1888. Pp. 470. New York.

Nineteenth Annual Report of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. For the Year 1888. Pp. 144. Boston.

Seventh Annual Report of the Woman's Home Missionary Society of the Methodist Episcopal Church. For the Year 1887–1888. Pp. 176.

Twenty-first Annual Report of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. For Year ending July 1, 1888. Pp. 96. Cincinnati.

Year-Book of the Sunday-School Union and of the Tract Society of the Methodist Episcopal Church. For 1888. Pp. 137. New York.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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James Rentis

METHODIST REVIEW.

NOVEMBER, 1889.

ART. I.—THE BABYLONIAN LEGEND OF CREATION.*

IS IT THE ORIGINAL OF THE STORY IN THE FIRST CHAPTER OF GENESIS?

[A paper read before the New York Academy of Science; and also before the Victoria Institute, London.]

AMONG the interesting "finds" on the banks of the Tigris are tablets which are said to contain the original of the Hebrew account of the creation, the fall, and the deluge. As to the last, there can be no doubt that the tablets give a distorted version of that great cataclysm. This is not surprising. The comparative nearness of the event accounts for the accuracy of some of the details. As to the fall, Professor Sayce, in his revised edition of Mr. George Smith's *Chaldean Genesis*, says: "No Chaldean legend of the fall has been found." Whether Professor Sayce is right, Assyriologists must decide. The sole question I propose to consider is this: Whatever may or may not be true as to other matters, did the Hebrews derive their cosmogony from the Chaldeans? Is the story on the tablets the original from which the Bible story of creation was taken?

It will, I think, conduce to clearness of thought if we state what is necessary to constitute one document the original of another. 1. It must be older. 2. It must treat of the same subject. 3. There must be great similarity, amounting almost to identity, in thought, language, order of statement, and mode of treatment. The first and second are of no importance without the third.

* As given in the versions of Mr. George Smith, Profs. Sayce and Lenormant.

It is said that the great antiquity of the Chaldean account establishes its priority over that in our Bible, and that the long sojourn of the Hebrews in Babylon gave them an opportunity to obtain it from the records in that city. It happens, however, that whatever may be the age of the other myths, the Babylonian "creation" is of comparatively recent date, for, according to Professor Sayce's revised edition of George Smith's translation:

> It is evident that in its present form it was probably composed in the reign of Assur-banipal, B. C. 670. It breathes throughout the spirit of a later age; its language and style show no trace of an Assyrian original; and the colophon at the end implies by its silence that it was not a copy of an older document.—Page 56.

But, admitting that the Chaldean account is sufficiently ancient, the opposing fact remains that the Hebrews, instead of being drawn to the religious belief of their conquerors, became bitterly opposed to it and to every form of polytheism. And besides, they were a proud and exclusive race. They looked down with contempt on all the rest of mankind. It seems impossible that they not only adopted the story of creation from those whose persons, religious beliefs, and ceremonies they hated, and incorporated it into their own sacred books, but even gave it the place of honor. It seems equally incredible that the Assyrian priests, the most exclusive of men, were willing to impart their sacred writings to those who scouted them and their gods. The improbability of their bestowing such a gift is exceeded only by the improbability of its being accepted.

To this, however, it may be replied, that if the Hebrews got the account, the improbability is of no consequence. We are left, therefore, to an examination of the cosmogonies. In them we shall find the means of answering the question. If there prove to be agreements between them, the probability that one was derived from the other, or both from some older document, will be proportioned to the number and character of the particulars in which they agree. If these are but few, and if they are such as would of necessity be found in every cosmogony—if, for example, both accounts speak of the heavens, the earth, and sea; of cattle and beasts; of sun, moon, and stars, and the like—this should have no weight in determining whether the one was derived from the other, because, in order to be a cos-

mogony at all, some or all of these things must be mentioned. Much more is necessary. It must be shown that the teachings of the two are essentially alike. There may be additions and variations, but down under it all there must be substantial agreement. It goes without saying that, if there be flat contradiction in the fundamental ideas, not in one or two particulars, but in many, the Hebrew account cannot have been derived from the Chaldean.

Three Chaldean cosmogonies are known. The most famous is that styled by Mr. George Smith "The Babylonian Legend of Creation;" the second was found in what is called "The Tablet of Cutha;" and the third is the story told by Berosus. The first is the only one referred to in connection with the story in Genesis, probably because it is comparatively free from absurdities and monstrosities. Mr. Smith published his translation in 1875. In 1880 Professor Sayce published a new edition of Mr. Smith's book, "thoroughly revised and corrected." The changes introduced by Professor Sayce are very considerable. Later yet, Lenormant, in his *Beginnings of History*, has given a more readable version, but one which differs little from that of Professor Sayce.

Since the claim that the first chapter of Genesis was derived from the Chaldeans is based upon Mr. Smith's version, I shall give that in full, adding, however, in notes or otherwise, the other versions where the difference is important enough to warrant it. In fact, it is of little consequence which translation is used.

1. When above the heavens were not raised,*
2. And below on the earth not a plant had grown,†
3. The abyss, also, had not broken open their boundaries,‡
4. The chaos (or water) Tiamat (the sea) was the mother of them all.
5. At the beginning those waters were ordained; §
6. But not a tree had grown, not a flower had unfolded.‖

* Sayce: Were not named.

† Sayce: Below, the earth by name was not recorded.

‡ Sayce: The boundless deep was their generator (father).

§ Sayce omits *at the beginning*, and changes the rest to "their waters were gathered together in one place."

‖ Sayce says: The flowering reed was not gathered; the marsh plant was not grown. Lenormant renders the same line by—No flock of animals was as yet collected.

7. When the gods had not sprung up, any one of them;*
8. Not a plant had grown, and order did not exist.†
9. Then were made also the great gods.
10. The gods Lakhamu and
11. Lakhamu they caused to come . . . and they grew.
12. The gods Sar and Kisar were made
13. A course of days and a long time passed . . .
14. The gods Sar and . . .

Taking Mr. Smith's version, or one of those in the notes, and putting it into plain English, it says that at the opening of the account the heavens, earth, and sea were in existence; but that order did not exist and there were no gods. The sea was the mother of all. The great gods, a pair, were produced first and grew to maturity. Another pair, Sar and Kisar, were made next. Then a long time passed, after which the gods Anu, Bel, and Hea were born of Sar and Kisar. This is absolutely all. But Mr. Smith says, and so does Professor Sayce, "This corresponds with the first two verses of Genesis!" Corresponds how? In Genesis we read: "In the beginning God created the heaven and the earth." The tablet says nothing like that.

We read in Genesis that the earth was without form and void. In the myth we are told that before the gods were made order did not exist. At first this may seem to be the same as the "without form ‡ and void" of Genesis; but modern science has taught us that these words describe a condition which actually existed while our earth was an unsegregated part of the great nebulous mass, and that there never was a time when order did not exist. Matter has always been obedient to law, whether in nebula, sun, or planet. Genesis knows nothing of a chaos. Genesis says, after the heaven and earth were created, darkness covered the face of the deep, and that the Spirit of God moved upon the face of the waters. The myth says, the great gods were not yet made. The water was the mother of them all. In Genesis we read: "And God said, Let there be light: and there was light." In the myth we read nothing like this; so far as the tablets are concerned, light always existed.

* Sayce: Had not been produced.

† Sayce: By name they had not been called.

‡ Any of the various meanings of *tohu* will answer here.

In these few verses of our Genesis there are five distinct propositions, and not one of them parallel to any thing in the myth; and only one has the slightest resemblance. Instead of similarity there is profoundest difference. According to the Hebrew account God preceded all things, and he created heaven, earth, and sea. The tablet says, the heaven, earth, and sea were first; and at that time "the great gods had not been produced, any one of them."

The Hebrew account knows but one God; the Chaldean has many gods. The one declares that God made the universe; the other that the universe made the gods. In the one, the beginning is that point in the existence of God when the universe began to be; in the other, it is the point in the existence of the universe when the gods began to be. It is impossible to conceive of two accounts more flatly contradictory. Unfortunately, the second, third, and fourth tablets have not been found. There is, however, a fragment which, it is thought, may belong here. I give Mr. Smith's version:

1. When (thou didst make) the foundation of the ground (or caverns, according to Sayce) of rock
2. The foundation of the ground (caverns, Sayce) thou didst call
3. Thou didst beautify the heavens (the heavens were named, Sayce),
4. To the face of the heaven . . .
5. Thou didst give . . .

This tablet is so incomplete that it scarcely calls for remark. It contains but little, and that little illustrates the character of all the tablets. So far as what they say is true, it is nothing more than every intelligent man of that day already knew. The foundations of the caverns are indeed of rock, and the heavens are beautiful; but this adds no new idea. Every Chaldean knew that as well as the writer of the inscription. But in Genesis, in the third period, to which it is said this tablet corresponds, there is set forth in no Delphian utterance the important fact, only of late discovered by geologists, that the waters once covered the present dry land.

The next tablet is the best preserved of all. There are many variations in the translations. These are important as showing the tentative character of the rendering, but are of no special interest so far as the question of the origin of the

Mosaic account is concerned. Whichever of the versions we accept, the result is the same. I give both:

	Mr. Smith's Version.		Professor Sayce's Version.
	It was delightful all that was established by the great gods.	1	(Anu) made suitable the mansions of the (seven) great gods.
	He arranged the stars and caused their appearance in (figures) of animals, to establish the year thro' observing their constellations.	2	The stars he placed in them, the lumasi* he fixed.
	He arranged twelve months of stars in three rows,	3	He arranged the year according to the bounds that he defined.
	from the day when the year commences to its close.	4	For each of the twelve months, three stars he fixed,
	He marked the position of the planets to shine in their courses,	5	from the day when the year issues forth to its close.
	that they may not injure nor trouble any one.	6	He established the mansion of the god Nibiru, that they might know their laws (or bounds),
	He fixed the position of the gods Bel and Hea with him.	7	that they might not err or deflect at all.
	And he opened the great gates which were shrouded in darkness,	8	The mansion of Bel and Hea he established alone with himself.
	whose fastenings were strong on the right hand and on the left.	9	He opened also perfectly the great gates in the sides of the world;
	In the mass he made a boiling.	10	the bolts he strengthened on the left hand and on the right.
	He made the god Uru (the moon) to rise out of it.	11	In its center also, he made a stair-case.
		12	The moon-god he caused to beautify the thick night, and he fixed for it the seasons of its nocturnal phases which determine the days.
	The night he overshadowed, to fix it also for the light of the night until the shining of the day;	13	He appointed him also to hinder (or balance) the night that the day may be known.
	that the month might not be broken, and that it might be regular in its amount.	14	(Saying): Every month without break, observe thy circle.
	At the beginning of the month, at the rising of the night,	15	At the beginning of the month also, when the night is at its height,
	its horns break through to shine in the heavens.	16	(with) the horns thou announcest that the heaven may be known.
	On the seventh day it begins to swell to a circle,	17	On the seventh day (thy) circle (begins to) fill,
	and stretches farther toward the dawn.	18	but the half on the right will remain open in darkness.
	When the god Shamas (the sun) in the horizon of heaven in the east . . .	19	At that time the sun (will be) on the horizon of heaven at thy rising.
	. . . formed beautifully.	20	(Thy form) determine, and make a (circle?)

* A constellation.

21 (From hence) return (and) approach the path of the sun
22 (Then) will the darkness return; the sun will change.
23 . . . seek its road . . .
24 (Rise and) set, and judge judgment. . . . the gods on his hearing.

This tablet, according to Mr. Smith, Lenormant, and Assyriologists generally, parallels the fourth of the creative periods of Genesis. But on comparison it will be seen that the resemblance is confined to the one fact that both speak of the sun, moon, and stars. As to all else the difference is radical. The tablet in Mr. Smith's version opens with the statement that all that the gods had established was delightful. This epithet —it is used also in the seventh tablet—corresponds, in Mr. Smith's opinion, to "good" in the story of Genesis. "Good," when applied to things without moral qualities, has but one signification; namely, fitness for their proper use or completeness. But delightful has no such meaning. It is only a synonym for "pleasing;" and when applied, as in the seventh tablet, to monsters, is simply burlesque. Professor Sayce substitutes "suitable," and Lenormant says "excellent." Both of these improve the sense; but either takes from the tablet what has been claimed as a proof that the Hebrews took their account from this source. But the difference here between Genesis and the tablet is more profound than a matter of words. In the former the Creator is represented as surveying his work and pronouncing it good. In the tablets there is no creator, but only an arranger, or arrangers, of what already existed. And it is not they who pronounce the mansions of the gods and the monsters "pleasing" or "suitable" or "excellent"—whatever the correct rendering may be—but it is the writer of the story.

Even in the order of its statements, the tablet is antipodal to Genesis. The one speaks of the stars first, then of the moon, and last of the sun. The other reverses this, and tells of the sun and moon, and then of the stars. In Genesis we read that God made them all. In the myth they are eternal. The creation of the universe—a beginning to the "everlasting hills"—was an idea to which the writer of the tablets had not risen. In his belief, Anu merely arranged the stars, and caused the

already existent moon to come from its place in the center of the earth, while the sun was in no way affected by him, or any of the other gods. The myth says that Anu established the year through observing the constellations of the stars. In Genesis the stars have no part to perform for our earth. It is the "great lights" that are to be for signs and for seasons, for days and years. In the tablet we read: "He marked the position of the planets in their courses, that they may not injure or trouble any one." How thoroughly this is saturated with the astrological notion then, and for centuries later, so prevalent, that the stars exert an influence over men for good or for evil! There is nothing like this in Genesis.

Nearly all the rest of the tablet refers to the moon and its duties. It is to beautify the night, and to make the month. To the moon the greatest prominence is given by the writer of the tablet, for to the Chaldeans the month was not only the most natural division of time, next to days, but, from its connection with religious ceremonies, the most important. Nothing, therefore, was more natural, and every way fitting, than that, in a cosmogony manufactured to meet the needs of their religion and their science, the month should occupy the most prominent place; and so it does in the Chaldean story, but in the Genesis account it is not even named. It is incomprehensible that a Hebrew, to whom the month was of as great religious importance as to the Chaldeans, should have copied their account and omitted all about that measure of time. What has been said about the character of the physical statements in the previous tablets applies with equal force to this. So far as they concern what all can see, they are commonplace platitudes. As to all else, they are absurd fables.

In the first few lines there is the setting forth of the beginning of an astronomy, or rather an astrology, which had noted the year, divided the stars into constellations, and traced the paths of the planets. This is of value as evidence that men had begun to study the heavens, and to record the results of their observations, but has nothing to do with any thing in the first chapter of Genesis.

The tablet also tells us of the moon, that "at the beginning of the month, at the rising of the night, its horns break through to shine in the heavens. On the seventh day it begins to swell to

a circle, and stretches farther toward the dawn." This is Mr. Smith's version. Professor Sayce's is almost unintelligible. I need not say this, too, has no counterpart in Genesis.

Unfortunately the rest of the tablet is so defaced that little can be made of it. Enough can be read in Mr. Smith's version to show that it tells something about the sun-god. But, according to Professor Sayce, it is doubtful whether any thing was intended to be said about the sun, except as to its position relative to the moon. Indeed, the Babylonians honored the moon more than the sun, even making the sun-god the child of the moon-god. It was natural, therefore, to say less about it.

The sixth tablet has not been found.

The seventh tablet. "This," Professor Sayce says, "is probably represented by a fragment found by Mr. Smith in one of the trenches at Kouyunjik." He translates it as follows. The differences between this and Mr. Smith's and Lenormant's versions are unimportant.

At that time the gods in their assembly created . . .
They made suitable (or pleasing or excellent) the strong monsters . . .
They caused to come living creatures . . .
Cattle of the field, beasts of the field, and creeping things of the field . . .
They fixed for the living creatures . . .
. . cattle and creeping things of the city they fixed . .
. . the assembly of the creeping things, the whole which were created . . .
. . . which in the assembly of my family . . .
. . . and the god Nin-si-ku (the lord of the noble face) joined the two together . . .
. . . to the assembly of the creeping things I gave life . . .
. . . the seed of Lakhamu I destroyed . . .

In this fragment is to be seen a slight verbal resemblance to one of the statements in Genesis. The gods, the myth says, made "cattle, beasts, and creeping things;" and Genesis says: God made "beasts, cattle, and creeping things." But if the authors of these two accounts were to speak of land animals at all, it is difficult to see how they could avoid that much of agreement. The latter part of the tablet is so badly mutilated, and, in its present condition, so nearly meaningless, that it calls for no remark.

There is an important difference which runs through the

two accounts, to which I have already alluded. It shows how widely their respective authors differed in the manner of thinking and speaking, the one of his God, the other of his gods. In Genesis the Deity is represented as announcing in advance his work in successive fiats—"God said, let there be," precedes each creative act; and when the fiat has been obeyed, God surveys his work and pronounces it "good." But all through these myths the gods are dumb. As blind forces they do certain things; but they utter no fiat, announce no purpose, speak no approval.

These are all the tablets that, with any great probability, can be said to belong to this series. There is, however, a more doubtful fragment which Mr. Smith thinks belongs here. He gives it, however, under reserve. Professor Sayce says: "It is more than doubtful whether it has any thing to do with the creation tablets. It seems rather to be a local legend relating to Assur, the old capital of Assyria, and possibly recording the legend of its foundation. Bit-sarra (the place spoken of in the inscription) or E-sarra 'the temple of the legions,' was dedicated to Ninip." *

I copy the fragment here, that nothing of possible value may be omitted. I give Prof. Sayce's version. Lenormant says he knows nothing of it, and merely quotes Mr. Smith's rendering:

The god Khir . . . Si . . .
At that time to the god . . .
So be it, I concealed thee . .
From the day that thou . . .
Angry thou didst speak . . .
The god Assur opened his mouth and spake to the god . . .
Above the deep, the seat of . . .
In front of Bit-sarra, which I have made . . .
Below the place I strengthen . . .
Let there be made also Bit-Lusu, the seat . . .
Within it his stronghold may he build and . . .
At that time from the deep he raised . . .
The place . . . lifted up I made . . .
Above . . heaven . . .
The place . . . lifted up thou didst make.
. . . the city of Assur the temples of the great gods
. . . his father Anu . . .
The god . . . thee and over all that thy hand has made
. . . thee, having over the earth which thy hand has made
. . . having Assur which thou hast called its name.

* Page 63, Chaldean Genesis. Revised Edition.

Whatever this may be, it has no connection with the first chapter of Genesis.

Mr. Smith styles this account "The Story of Creation in Days," and others have adopted the name. It is difficult to see the propriety of so doing. There is no allusion in it to days in connection with creative periods. There is nothing like the Hebrew order, first day, second day, third day, and so on. Indeed, the word does not occur in any sense, except once in the first tablet, where it says, when giving the origin of the gods, "Sar and Kisar were made next. The days were long, a long (time passed), and then the gods Anu, Bel, and Hea were born of Sar and Kisar." Rev. Mr. Cheyne says, in his article in the *Encyclopedia Britannica*, that the day clauses in Genesis are interpolations, but of this he offers no proof. It seems only a random assertion to get rid of a difficulty in the way of a favorite theory.

To sum up the whole matter. The story in Genesis and that on the tablets have the following points in common: 1. The subjects treated of, namely, sun, moon, stars, earth, and animals of the land. 2. Cattle and beasts came into being by the act of a god. These points of agreement are so few and of such a character that it would be impossible to write a cosmogony without them. Hence they prove nothing. The differences between the two accounts are many and vital. The Chaldean is almost wholly occupied with the genealogy and mythical deeds of the gods; indeed, it seems intended for a theogony rather than a cosmogony. In the Hebrew this is all absent. It opens with God in existence, and the heavens and earth not in existence. The Chaldean is just the opposite. It opens with the heavens and earth in existence, and the gods are not yet made. The Hebrew represents God as the creator of the universe. The Chaldean represents the sea, a part of the universe, as producing the gods, and the gods not as creators, but merely as givers of order and law to a universe in which "order did not exist." The Hebrew represents God as announcing his purposes in a series of fiats. The Chaldean gods announce nothing. The Hebrew represents God as himself seeing the things done and pronouncing them "good." In the Chaldean the gods utter no verdict of approval; where it does occur, it is the writer, and not the deities, who pro-

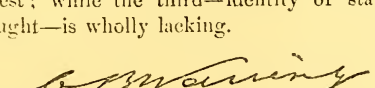
nounces the mansions "suitable." The Chaldean tells of a time when order did not exist; the Hebrew tells of no such time, but every-where represents matter, like a disciplined cohort, moving to the word of its commander. The Hebrew tells of a first day and night. The Chaldean regards the series of day and night as eternal. The Hebrew is divided into stages of progress separated by numbered days. The Chaldean knows nothing of numbered days. Genesis makes the year to depend on the two great lights. The Chaldean makes it depend wholly on the stars. In Genesis the stars are barely mentioned. In the Chaldean account they occupy the most prominent position. In Genesis, chapters one and two, the month is not so much as named. In the myth the month is the chief measure of time.

These differences, I submit, are not only profoundly important, but are of such a character as to forbid the belief that they are the result of the editing, by some skillful monotheistic *rédacteur*, of the story of the tablets. There is, in the story which we have, nothing from the first tablet. The second fragment, which tells the reader that the foundation of the caverns is made of rock, has left no trace of itself in the Hebrew account. The third recovered tablet tells of a god who made stairs and bolted gates, or made a boiling from which the moon arose. That ancient *rédacteur* has not incorporated any of this, nor, indeed, any part of what is on the tablet, into the story which we have in our Bible.

In the next recovered fragment there seems to be a statement that the gods made cattle, beasts, and creeping things. A similar statement is found in our Genesis.

And this is all.

Of the three requirements to prove the Chaldean inscription the source of the Hebrew story of creation, the first, priority, is very doubtful; the second, identity of subject, although questionable—for the account on the tablets seems to be intended for a theogony instead of a cosmogony—may be admitted under protest; while the third—identity of statement, order, and thought—is wholly lacking.



Art. II.—THE LITERATURE AND THE PRESS OF THE METHODIST EPISCOPAL CHURCH.

Methodism has always had a literary as well as a religious creed. While its primary work has been soul-saving, it has never believed that "ignorance is the mother of devotion." Inspired dullness or mere intellectual receptivity has never been taught by it. Methodism has been an expression of faith especially marked by a religious life, a conscious experience, and by emotional power, yet it has always held that Christianity appeals to reason, stimulates thought, patronizes literature, and seeks as its ally practical intelligence. It has been its wont to challenge the most thorough investigations of science and philosophy; and has welcomed the inspirations of literature and invention, that the feebleness of their opposition or the value of their co-operation may be revealed. It has never been afraid of the discovery of truth, and has uniformly encouraged its members to read and study, as well as to pray and testify.

Methodism has always recognized the fact that the ideal Christian is symmetrically developed; that Christ, when upon the earth, exerted his curative power upon body, mind, and soul, and it believes that he provided for all these a redemption from the effects of the fall; that he came to save man as man, and that the development of the *entire* man—heart, head, and hand—makes up the ideal man and the ideal Christian. The student of Methodism well knows that it has guarded against the fanaticism of mere emotional excitement on the one hand, and a cold, formal, and merely theoretical expression on the other. We know the reputation of Methodism among those not fully sympathizing with its polity or its expression of a religious life has not always been in accord with this view. Methodist literature, equally with American literature, has been the subject of unfriendly criticism. English critics have often tried to disparage American literature, claiming that after one hundred years of history we had none worthy of the name. If the charge were true, it would not be strange. A great literature is the product of time and of leisure; England has had at least five centuries of effort, America but one, and in that short time our people have had enough to do aside from the develop-

ment of a literature. They have had to redeem the land from barbarism, to fell extensive forests, to break the virgin soil, to build great cities, to open ports and rivers, to discover and work mines, to construct highways, and to originate and develop machinery for every form of industry. Surely it would not be strange if America had not been as successful as the mother country in the world of letters.

Methodism has given marked emphasis to evangelistic work. It has gladly carried the Gospel to the educated and the wealthy, but as gladly to all men; men the most impoverished and unlettered. It has followed the axman to the woods, the hunter to the camp, the miner into the bowels of the earth. It has preached the Gospel to the frontiersman before his cabin was erected, and brought the sunlight of divine truth to his heart before the sun rays could penetrate the forest in which he was trying to build a home.

Had the Church not produced a literature, it would be easy, because of the magnitude of other work done, to account for the omission. But it is a sound principle that scholarly criticism, disposed to fairness, will always recognize growth of mind whether it be manifest in books or in affairs. Let the mind of both America and Methodism be judged by this principle—let their *achievements* speak for them.

A writer in the *Edinburgh Review* said, recently: "There is a poetry of the past, of the mountains, of the seas, and of the stars, but a great city seen aright is tenfold more poetical than them all." Professor Phelps says that the Pacific Railroad is a poem in act. We may say that our country, in the heroism of its pioneers, in the strides of its civilization, and the development of its resources, presents a growth and grasp of mind around which scholarship will yet gather with imaginative reverence. So the achievements in Methodism are poems in act. The intellectual activity and force they manifest challenge the respect of the most critically exacting. They reveal vast quantities of brain power as well as heart power. The organization and method of work, the adaptation of means to ends, the mastery of obstacles that lay in the path of success, the skillful execution of plans undertaken are so many illustrations of awakened strength; of quickened, stimulated, and applied intellectual activity.

But, to carry this parallelism one step further, it is but just to say that both America and Methodism have each a literature notwithstanding their attention to material affairs. The literature of each claims consideration because of its intrinsic merits, at least in most departments. Candor will compel us to admit that American poetry does not favorably compare with the radiant constellation of English poets. The American temperament is not yet poetical, our civilization has not yet reached the poetical stage of its development, our history is not old enough to create for itself poetical enthusiasm. The American Milton has not yet appeared to write our epic. American lyrics do not glow and burn with all the fire, passion, and human expression of those of Robert Burns. The American sonnet in philosophic thought and poetic fervor does not rival the sonnets of Wordsworth. Our attempts toward dramatic literature bear no comparison to the masterly touch of Shakespeare's hand, though we have material equal to that used by English bards. But in history, in essays, in prose-fiction, in forensic and parliamentary eloquence, in the literature of the pulpit, America is the peer of the mother country.

Now, if the term literature be used, as it often has been used, in a very restricted sense, either to denote the pursuit of writing or to include simply what is called *belles-lettres*, or polite literature, we cannot claim for our Church great prominence, and we do not make the concession regretfully. But when the term is used to include writings that bring practical intelligence, and healthful molding influences to character and conduct, then we are authorized to say that Methodism has a literature which, in magnitude and variety, in vigor and compass of thought, in ability to satisfy intellectual hunger, in adaptation to the proper wants of a people, in its awakening influence and inspiring force, must commend itself to all who are candid as well as critical.

Our Church from the first sympathized with, and sought for its people, literary advantages. Not only religious knowledge but intellectual culture has been and is the aim of Methodism in fulfilling its world-wide mission of good to man. Its literary creed has been founded and maintained on the best of underlying principles, whereby the religious development and happiness of each member is the more certainly and completely

secured. Society is advantaged in proportion as the powers of the individual citizen are matured. And in the divine economy consecrated intelligence and intellectual activity are among the means of the Church's equipment. A communion having a special mission to the masses will not seek to give the best expression of religious life, loyalty, and fidelity, independent of the intellectual awakening and instruction of its adherents.

The literary creed of the Church is best illustrated by its literary enterprise and success. At an early day Wesley determined to use the press as a co-ordinate arm of power in his evangelistic work. The English Wesleyan Book Establishment was founded in 1739, within ten years after a few students of Oxford University formed a society for the more careful study of the Holy Scriptures and for mutual spiritual improvement. In 1789, within five years after the organization of the Methodist Episcopal Church, its publishing house, strangely entitled Book Concern, began what has since proved to be a wonderful history. But the appreciation of the importance of the press was manifest years before the organization and dates here named. Wherever Methodism had extended, the fathers, both by precept and example, were zealous either in the preparation or diffusion of a religious literature and other forms of useful knowledge.

Why did Wesley use the press? To his practical mind it at once became apparent that evangelistic Christianity not only *awakens* intellectual activity but must also supply the demands, the cravings, of that activity. He also saw that popular literature was tainted with a flavor unfriendly to religious development; that the press was a necessity to fortify the Church in its progressive work, and to defend it against the attack of its enemies; and that the press, rightly conducted, was a co-operating evangelizing influence in the work of the Church.

The fathers of American Methodism soon saw not only these same needs existing in this country, but also the imperative necessity of an intelligent, moral citizenship. The Methodist Episcopal Church was organized soon after the close of the Revolutionary War. Then began the mighty exodus from the old world of the uneducated populations. These, combined with our native population, made it imperative that they should be educated and religiously trained in order that the

nation might suffer no harm. "It is to the honor of Methodism, as it was congenial to its republican sentiments, that it at once began to supply the intellectual and moral needs of both the emigrant and native populations;" and while the political fathers have proclaimed the universality of the rights of man, the pulpit and press of Methodism have proclaimed with unwonted emphasis the doctrine of universal redemption. The enterprise and aggressive spirit of the Church in its literary ventures are manifest in the circulation of its literature. It has bridged the gap between the publisher and the people. The clergy first saw and felt the need of a literature. They established facilities for its publication; they assumed the necessary risks and became responsible proprietors; their pens have produced most of its volumes and periodicals, and they individually and directly have carried it to those for whose comfort and enlightenment it was designed; and in this way the Church has produced and distributed a literature in harmony with its "doctrines, usages, economy, and mission."

A few general statements will indicate the magnitude of our Church's literary enterprise. It is seen, first, in the difficulties our publishing interests have overcome. They have withstood and prospered in spite of poverty, debt, controversies, unfriendly criticism, change of business location, fire, and division of property. Second, in the financial gains of these interests. They began on six hundred dollars of borrowed capital; now their assets amount to nearly or about three millions. This large sum could have been doubled if the annual income had not been taxed by manifold Church demands. These publishing interests began in rented property in obscure localities, now they own palatial blocks on the highways and broadways of trade in the great commercial centers. Third, in the growth and distribution of our literature. The first catalogue of our Book Concern was a single leaf, six and a half inches long and one half as wide, and contained a list of twenty-eight books and pamphlets. The last catalogue is a royal octavo, containing the titles of several hundred volumes. The books of the first catalogue were mostly, if not all, of English authorship. Now there are hundreds of American ministers, laymen, and gifted women, writing books and contributing to our periodical press. One generation passed away after the organiza-

tion of the Church before our periodical literature had a successful beginning. Now our several official weeklies aggregate a circulation of more than two hundred thousand copies, while the amount of our missionary, Sunday-school, and tract literature is almost beyond intelligent belief. All this, as has been said, "Is a monument of the enterprise of the ministry, an honor to the Church, a masterly defense of the general intelligence, literary tastes, and reading habits of our people." We might add, and, we think, ought to add, to all this the unwritten literature of Methodism. The expression, "unwritten literature," may seem paradoxical. But Professor Phelps has said that thought moving other minds at the will of him who utters it is literature; or, that whatever is power in thought, as expressed in language, is *literature;* and he deliberately affirms that the weightiest literature is *spoken*, not written. This is evidently true of Methodism. Very little, comparatively, of its thought —of its forcible, effective thought—has ever found its way to the press. The extempore habit of preaching, the exhortations inspired by great occasions, the constant study of adaptation to new audiences and demands, and the intellectual quickening and concentration resulting from the people's sympathy, and, above all, from the Spirit's leadings, have called forth the most expressive and effective utterances that ever fell from human lips. It is said that Walter Scott talked more poetry, and Edmund Burke more eloquence, than they ever wrote. We venture to say that Methodism, because of its peculiar genius, spirit, and work, has talked or spoken more truth, more original, comprehensive, penetrative, and persuasive truth, than the authors of all its books and periodicals have ever written.

The fathers were students of one book.* They read others, but the reading was designed to lead to a more clear comprehension of the Bible.

They were students, too, of subjects, of leading subjects, and to these they gave exhaustive study and full development of treatment; and to all controverted questions involving Bible study they gave the most careful, if not always the most scholarly, elaboration. The ecclesiastical controversies led to the most patient and attentive research, the most precise forms of

* The Higher Critics deny that the Bible is "one book." What would the fathers say?—EDITOR.

statement, and the most logical presentation of argument. It is no disparagement to sister denominations to say that Methodism has been unequaled in the power of its unwritten or unpublished literature over the masses.

The organization of the Church Lyceum at the General Conference of 1876 is expressive of the increasing interest Methodism has in the mental improvement of its people. By this action it is made the duty of the Quarterly Conference of each Church society, wherever practicable, to organize a lyceum, and for it to provide a library of text books and reference books, and to popularize religious literature by reading-rooms and otherwise. The Church is made the teacher, or the supervisor of the teacher, of the people, that they may be stimulated to grow in knowledge as well as in grace.

Some Characteristics of Methodist Literature.

1. Methodism has furnished a literature of substantial and permanent value. President Porter has divided religious books into four classes: the good—meaning the very good; the goodish, the good for nothing, and books which are worse than nothing. We have no doubt that a thorough sifting process would find each class represented in Methodist literature. Examples of the last class are exceedingly rare. Of the *good for nothing* class we certainly have some; of the goodish class by far too many; but we congratulate ourselves that in the good (the very good) we have cause for rejoicing. Methodism, born in a college, and cradled by men eminent for learning, has always had in its communion writers of ripe scholarship and original thought. Theologians of eminent rank adorned its earliest years. Giants in controversy have appeared all along the line of the past, and to-day writers of acknowledged ability are productive in the fields of theology, biblical exegesis, philosophy, and metaphysics, as well as in the easier departments of literature; writers who are read and studied with reverence by the most thoughtful of all the Churches, and of the land.

The subjects treated, as well as the ability of the writers, characterize our literature as one of high grade: subjects involving the great questions of the divine character—His relations to man and his purposes concerning man, and man's nature, duty, and destiny. It has been more than intimated that a truly

evangelistic Church, a people earnestly religious, can produce only an inferior literature, if any at all. Upon the other hand, the history of religious literature shows that it degenerates as religious earnestness decays. It is only when a fervent faith and an ardent zeal have aroused man's noblest energies in the contemplation of the highest themes that eloquence becomes overpowering, poetry sublime, and logic irresistible.

Methodist literature in its best form is one of *inspiration*, not made to order. It is one of originality and freshness. Its authors have the stamp of individuality, and have stimulated the thought of the Churches; and educational enterprises and intellectual activity have followed in its wake.

2. Methodism has a symmetrical or well-balanced literature. We do not mean to say that all forms of literature have an equal place; but we mean to say it is not meager in any department which a Church is expected to produce. The theological, biblical, doctrinal, historical, biographical, devotional, and periodical forms have been brought to some degree of maturity. But what we mean to say further is, that Methodist literature has the true elements, many of the most *commendable* elements, of English literature; elements that distinguish English from continental literature. For example, it has an aversion to extremes of opinion, it revolts from excesses, opposites are well balanced in it; it never surges this way and then that, as if the Church had run mad for want of mental ballast. The different departments of church work in their utterances have not been in conflict. The same theology and morality have been taught in our schools of learning, fostered by our pulpits and press, and sung in our hymnology. In all these many lines Methodism teaches the same lessons of truth, exalts both the moral and intellectual, moderating all passionate opinions, and restraining all unhealthy tendencies.

3. Methodism has produced a *popular* literature, a literature for the people. The burden of its mission has been the training of *all* the people. If it had sought simply to produce a literature perfect in style, attractive in imagery and eloquent in feeling, its literary reputation might have been greater; but it has preferred to be clear in statement, convincing in argument, spiritual in tone, and practical in application. It has sought to advantage the many rather than to gratify the pride of the few.

The works most elaborate in thought are written with a simplicity and transparency that make them pleasing and profitable to the people. Its literature must be acceptable and adapted to the great commercial centers, and also to the isolated frontier mission. It must, therefore, have great variety of form and of kind. Its many publications in the departments of theology, biblical interpretation, history, biography; in the literature of devotion; and of sacred song; the many Sunday-school helps; the publications growing out of the great Chautauqua movement, the tracts that fall from our presses like leaves from the trees in the autumn season; our periodicals, from the stately *Review* to the Picture Lesson Paper; the works of fiction, that we trust are taking the imagination of our young people out of the realm of passion, and leading them into the realm of pure entertainment and healthful instruction, show how well the Church has studied and responded to the wants of its people. As one of our general superintendents has lately written:

> The wants of the people have been fairly met with publications for awakened sinners, for young converts, for advanced Christians, for the closest students of the Scripture; we have books for the preachers, for the people; books for the churches, the home, and the Sunday-school.

The wisdom manifested in the preparation and publication of a literature for the people merits the highest consideration. The secular press seeks the popular ear, and its subject-matter and methods of presentation do not always contemplate the instruction and elevation of the reader, but too often his mere temporary entertainment. Fiction has often been written and published simply to secure a market, and to secure that end it has been made to comprise startling adventures, sickly sentimentalism, fanciful and romantic pictures, and the suggestion of prurient images. Sometimes other departments of literature have sacrificed a reverent tone and healthful influences to a wide circulation. Science and philosophy have made every attempt to simplify their teachings and thereby reach the populace. A popular literature is in circulation, and if the Church desires to be heard, to stimulate the good and to counteract the bad, it must adapt its teachings to the needs of the great populace. It is the office and function of the Church to furnish reading-matter that will deal with the realities of daily living, that

will set forth the legitimate results of virtue and industry, and that will secure attention to the great and grand problems of human existence and destiny.

4. Methodism has produced a literature of power as distinct from a literature of knowledge only. De Quincey, in his admirable essay on Alexander Pope, has clearly expressed the vital distinction between a literature of knowledge and one of power: "The function of the former is to teach, of the latter to move. The one is a rudder, the other a sail."

To illustrate his meaning he inquires, "What do you learn from Milton's *Paradise Lost?* Nothing at all. What do you learn from a cookery-book? Something you did not know before." What you owe to Milton is not knowledge but *power*. He brings quickness to your pulses of feeling, and expression to your conceptions of the infinite. His burning thoughts are so many steps upward. Methodist literature has always striven to reach the heart and inspire the life; its primary object has been to exert a molding influence upon the moral nature; it has sought not so much to give it instruction as impressions and impulses, the application of knowledge rather than its impartation. Its burden has been to broaden the views and feelings of the people, to spiritualize the mind, to create an active sympathy with the enterprises of the Church, to beget a wise adjustment of its resources, and to stimulate activity. Much of our literature is not formally religious, but it all breathes a Christian purpose; it recognizes Christ as the object of trust and reverence, and is pervaded and controlled by ethical faiths and emotions. It always suggests the lesson of "hope in adversity, resignation in affliction, penitence for transgression, forgiveness under wrong," and breathes a desire to reform the vicious and a charity in judging of the motives of men. Such a literature is not so much a revelation to man as an inspiration. The power of our hymnology is a point in illustration. Robert Southey said that, of all the hymns of the English language, "none are more devoutly committed to memory and more frequently repeated on death-beds than certain hymns of Charles Wesley." Says Dr. Dorchester:

> Methodist hymnology has done a broader service than that. When the Methodist pulpit has proved the power of men to repent, then the great congregation has caught up the thought, as

if moved by the baton of an angel in the skies, and echoed and re-echoed it in hymns which have borne up the faith of souls as on the wings of the wind. Where, in comparison, are our thundering organs and our surpliced boys posing in dim cathredals, and where are our puny quartets performing before dumb assemblies?

The experience of our people, as recited to each other, has always shown how deeply their hearts have been touched by the hymns of the Church. These have marvelously moved their spiritual natures and voiced their divinest impulses. In them are many gems of literature; and of all the forms of literature they become most easily familiar to the mind and engraven within it. The mind readily recognizes them as the record of its deepest convictions and of the heart's richest experiences. They express and become a part of the people's life, national and individual. Their subtle and spiritual power will go where nothing else will, and will awaken memories and create holy desires and purposes when other agencies fail.

5. We note its catholicity. Our publishers have always striven to supply a literature suited to the needs of the people. They have designed to disseminate an American theology, and have been equally as earnest to extend as widely as possible an unsectarian evangelism. To aid this they have drawn from any source that would best accomplish the end in view. Many books named in our catalogue have not been written by Methodist pens. Methodism has been glad to recognize and circulate any book within the limits of religious literature that it regarded as especially adapted to spiritual instruction and training. Many of its publications are not from American minds. The choicest writings of English authors are made available to our people. Again, our Book Concerns have not published all the books written by Methodist authors. Many of our writers in various departments of literature, for special reasons, have found publishers outside of the Church, and, perhaps, have thereby more fully acquainted the general reading public with our literary productions.

As evidence of the catholicity of Methodist writers and publishers, we call attention to one or two representative works.

Dr. Nadal, writing, some twenty years ago, on McClintock and Strong's Cyclopædia, clearly illustrates the point we are attempting to make. He calls attention to the remarkable

breadth of the work, extending, as it does, the sphere of theology to the inclusion of even non-Christian beliefs. He also shows how modest are the spaces devoted to great Methodist names, such as Bishop Asbury and Dr. Bangs—among the greatest names in Methodist history—while many names from other communions have been rescued from oblivion by a very generous treatment. A reviewer of Stevens's Histories says:

> Great candor, fairness, and catholicity are manifest on every page. However exultant the strains which record denominational successes, of asperity there is not a line, of bigotry there is not a word.

Methodism, perhaps, has seemed sometimes to greatly enjoy its own religious and literary prosperity, but it has ever had words of warm appreciation and hearty recognition of the achievements of sister Churches.

6. Its literature has always been identified with moral reforms. The ministers of the Methodist Episcopal Church have always been in advance of public sentiment on any questions agitating the Church and country. They have been the proprietors of the Church press, and have insisted that it should have no uncertain sound as to slavery, intemperance, Sabbath desecration, an impure literature, etc. It is not possible to measure the potency of Methodist periodical literature in the development of American civilization. It has always been in constant conflict with prevalent systems of wrong and popular vices. It has never permitted them to be "let alone." It has been persistent in agitation, and bold and uncompromising in tone. It has constantly striven to instruct the public mind, to arouse the public conscience, to challenge investigation, and to stimulate thought. It has subsidized the ablest pens of the Churches and country in exposing and characterizing the centers of iniquity, and has poured in upon them the light of searching examination and of free speech. In it moral issues have always had a bold champion and a faithful advocate.

Some of the Results of Methodist Literature.

1. It has gathered up and concentrated theological discussion at the foot of the Cross. To-day the thought of the religious world revolves around the person and work of Christ. Books without number are written by the best minds of all the

Churches, and by some of no Church, to set forth his character and mission. Popular attention, through the literature of all the Churches and even in much that is secular, is turned toward Christ to a degree never known before. The tone and trend of thought in the research and discussion of the present did not characterize the past. This great change is as largely due to the teaching of Methodism and its practical presentation as to any other cause. While systematic theology has not been regarded as the most prominent department of our Church literature, there has always been enough of it to eliminate the fiction of a limited atonement, to defiantly and exultingly proclaim the freedom of the human will and a free, universal redemption, and the privilege of a personal experience in the deep things of God. All this brought men to feel that Christ was a necessity to them, and, because a necessity, a reality; and has given a ring of gladness to the thinking, the talking, and the writing of this generation.

2. Methodist literature has given a greater completeness to church organization and work. When the time for the Protestant Reformation came the invention of the printing-press made the work of Martin Luther a possibility, and the improved printing-press made the work of John Wesley practicable. He was seer enough to see in advance the fortifying, inspiring, and aggressive influence of the press in the work of the Church. The official press has made clear the creed, the polity, and purpose of Methodism; it has brought its readers into sympathy with the great enterprises of the Church; it has inspired great pecuniary and philanthropic benevolence; it has seconded with the weight of the Church's authority the teachings and plans of the pastor; every great reform and beneficent issue is largely its product; the growth of our benevolences has always been proportional to the circulation of its publications, especially the members of the *Advocate* family; the press has stretched its Briarian arms to innumerable weak localities, and made them practically independent in their growth; it has brought to their frontier fire-sides, budding Sunday-schools and missionary societies the needed helps and counsel, and as its teachings have been scattered abroad the Church has moved forward to the evangelizing of the people. Thus the pulpit and the press go hand in hand. Thus while

the minister cries aloud and spares not before the great congregation, the leaflet, the tract, the biography, the hymn-book, the periodical are working away with silent but strangely effective power. With the pulpit and the press every society is fully equipped for independent yet related work. One of them without the other may chase a thousand, but the two, jointly, can put ten thousand to flight. The power of each is increased fivefold by their union.

3. Methodist literature has been a great antidote to pernicious literature. The former has kept the latter out of many homes; often has displaced it where found, and restrained the injurious tendencies of what was allowed to remain. The warfare has been long and severe, and the victory not yet complete, but what would have become of our people if the antidote had not been found and applied? The writing, manufacture, and circulation of a pernicious literature are a crime worse than the opium-trade forced upon China, or the liquor traffic into Africa. Writers cater to, and seem to develop, a vitiated popular taste; the greed of publishers closes their eyes to the character and influence of their productions. Our feverish American life, loving excitement and the marvelous, seeks a compound of sensational and blood-curdling stories, or of sickly sentimentality, impure imagination, and inflamed passion. The country is flooded with books that appeal to the worst element of depraved nature. They are in our book-stores, in the street news-stands, in the railway-car and every-where.

The question has often arisen, Why are so many Christian homes blighted by unfortunate sons and daughters? The novel, of taking title and exciting story, furnishes in many cases an answer. But while our secular press has teemed with books and papers of an immoral cast, Methodism for an entire century in this land has been sending forth a constant stream of entertaining and instructive Christian literature. The Church has laid a contribution upon its best writers, and upon many of other Churches, and through them has reached a multitude of young people, putting its impress upon them in the plastic period of their life, enlightening, entertaining, elevating, and blessing them.

4. Our press system has given the Church a more complete connectional bond and a greater degree of uniformity in tone,

spirit, polity, and teaching. This is a work the pulpit cannot do equally well. Methodism has extended over a wide territory, differing greatly in degrees and forms of civilization and in exposure to strong operating influences. Our press system, reaching weekly every part of the Church's field, is controlled by the same central authority and is responsible to it. It advertises the same facts of general import, discusses the same current questions, informs its readers of the same enterprises, and brings them all into sympathy with the general work of the Church. Our Sunday-school helps seek the entire Sunday-school army, asking the attention of all to the same subject-matter, comments, doctrinal statements, and practical lessons. As far as the issues of our publishing houses extend, Methodism will not be diverted from its true character or lose its identity. The diffusion of knowledge throughout the length and breadth of the land has resulted in valuable literary productions. It has awakened and developed productive literary effort in all parts and departments of the Church's activity. Our Church has been so connectional it is difficult to speak of what may belong or may be due to any one State, Conference, or locality.

One word as to the scholarship of Methodist literature. From one or two things that have been said it may be inferred that scholarship has not been demanded or utilized in producing a literature for a people so widely scattered and differently conditioned. It has been correctly said that Methodism is an anomaly. It originated with men of the largest culture; but in much of its history its chief influence has been over the masses. Its ministry has not generally been classically trained; but it has produced rare scholars and ripe divines. It has issued many publications looking to immediate results and claiming no permanent place. Yet in all its history it has brought forth books remarkable for their breadth of view, erudition, and diction. The literary work of its founders has withstood the searching criticism of a century. Its Bible Commentaries have been recognized by all the Churches as having a place among the standards. The many voluminous commentaries of these later years have not displaced those of Dr. Adam Clarke. In breadth of learning, power of penetration, clearness of insight, depth of realization, and forcibleness of expression, Dr. Whedon has by consent the first place. *The History of*

Methodism and the *History of the Methodist Episcopal Church* could never have been produced by any mind save one of scholarly attainments and habits. It has been written with a clearness of narrative, a vigor of style, a comprehensive grouping, and a philosophic view that equal the works of Macaulay. One, whose critical mind has hung over every line of these histories, pronounces their author more rich and polished in diction than Motley; as philosophical and comprehensive as Bancroft; more vigorous and soul-stirring than Prescott; more accurate and logical than Draper, and in the "great quality of fervid heartiness" as excelling them all. Among ecclesiastical histories it is surely without a superior, if not without a peer; and it will claim and secure a place among the great literary achievements of the century.

McClintock and Strong's Cyclopædia is without a rival in the wideness of its range and in the fullness and variety of its topics. True, it has appropriated the researches of the past, but has, in addition, more original matter than any like preceding work. It is a treasure-house of information on all ecclesiastical subjects, and will not be easily surpassed in extent or utility. Thorough scholarship, broad learning, mature culture, painstaking research, and exhaustive treatment characterize the entire work; and the practical wisdom manifest in its general plan, convenient arrangement, and superior execution, is without a parallel. It is a work of American Methodism and scholarship, compelling the respect of the most exacting criticism, and proving a necessity to scholars every-where.

The *Library of Biblical and Theological Literature*, edited by Dr. Crooks and Bishop Hurst, as its successive volumes appear is placing all students under increasing obligations to its editors and writers. It is surely furnishing "a compendious apparatus for study." The volumes that have already been issued show mastery in research and vast erudition. They embody the most curious and antique learning with the results of the latest investigations. They furnish a vast armory of truth, and make exceedingly rich contributions to sacred literature.

In the departments of philosophy and metaphysics Dr. D. D. Whedon, Professor Bowne, Dr. J. B. Wentworth, and others have shown a grasp and penetration of thought and a power of analysis and expression that make them foemen

worthy of the steel of the ablest thinkers and writers of the age. Representative authors and workers in other departments of literature might be named, but we forbear. The history and work of the *Methodist Review* are expressive on this point. It is the oldest of our periodicals. It has always been most aggressive in the work assigned to Reviews. Its pages uniformly contain a very concise, vigorous, and elaborate treatment of living current questions. Its circulation has shown that our ministers and people have not been inattentive to subjects requiring laborious investigation and varied learning. Its editorial management has been characterized by keen insight, ripe scholarship, and a broad catholicity; and its contents, spirit, and influence have compelled recognition from sources the least willing to bestow it.

The Possibilities of the Future.

As we look into the future, what questions arise! The great question is not how great a literature, but how far can and will the Church make literature the ally of its work? Possibilities are always to be measured by two things—the advantages or opportunities afforded, and the services demanded. The advantages are certainly inspiring. The Church has now the largest religious publishing houses in the world. They are established in the great commercial and radiating centers of the country. They have twelve thousand proprietors, distributed all over the field, who act as agents; they have already a patronage, capital, and income that enable them to command the services of the ablest pens, and to issue books and periodicals at prices that will render them accessible to all. The Church was never so well prepared to meet the injunction of Wesley—to make cheap prices and sustain them by large sales. The service demanded is twofold: first, to our own people; second, to the country at large. Our own people are an intelligent, reading people. Some literature will occupy their attention, control their tastes, and modify their character. In proportion as they read our own literature they will be loyal to Methodism, true to its genius, actively co-operating in its work, and generous to its benevolences. But the interests of the entire country demand the religious press. The people have a right to reading-matter that is not only entertaining, but reading-matter that is

true to life; that is helpful to morality and reverential to Christianity. Good literature is an imperative necessity to a country where every man is a sovereign.

This is an age of periodical literature. The secular press seems to have reached the golden age of its prosperity. Its influence has been both eulogized and censured. It is in some instances characterized by literary merit, moral integrity, and healthful influence. But alas! it too often seems to be simply the sources through which the filth of society flows into the public mind. The *Nation* said some years ago that the duty of the press was threefold: to publish accurate news, to publish no false news, and not to color the news to suit editorial taste. What shall be said of the press, judged by this standard? As says the same journal: "News is an impalpable thing, an airy abstraction; to make it a purchasable, merchantable commodity, somebody must collect, combine, and clothe it in language. Its quality and value depend on the men who do this work. Some men are accurate, painstaking, true to the facts; but many, even many most prominent men, are not so. Honest accuracy, exact truthfulness, are often considered inferior to smartness, spiciness, and enterprise. The reporter is sent out to gather as much as others; as much as possible. If his professional ambition should lead him to listen behind doors or beneath windows, or stealthily to secure private confidential correspondence; to praise and puff a charlatan or a pretender into notoriety and success; to vilify the pure and good—he is too often regarded as smart, shrewd, and successful, rather than as a vilifier of society and a corrupter of morals. This is to live, and to teach others to live, no better than the criminal code requires, or pecuniary interest demands.

It is the function of religious journalism to teach that righteousness exalteth a nation while sin is a reproach to any people; to teach that virtue *is virtue* and vice *is vice*. May the Methodist Episcopal Church, so richly endowed in its facilities, agency, enterprise, financial and literary ability, be governed by wise counsels, and prove worthy of its marvelous possibilities!

W. F. Whitlock

Art. III.—THE HISTORIC EPISCOPATE: A SYMPOSIUM.

THE HISTORIC EPISCOPATE.

Unity itself is dead, or carnal at the best, if the spirit of unity be wanting. Hence the spirit of unity is precious and fulfills the law given to all Christians, so far as the individual is concerned, if he makes himself in no wise responsible for the divisions of Christendom, and does all that in him lies to restore that primitive unity which answers to the requirements of the Master. The organic unity of a body—of a "whole body"—is the requisite for effective work and progress of the Christian army against the "world lying in the evil one." Thus only shall the world believe that the Son of God is sent by the Father for its salvation.*

The Primitive Church realized this ideal from the period when "the disciples were called Christians first in Antioch." The spirit of unity (so forcibly outlined in Acts ii, 41, 42) was predominant for ages; and to violate unity and create a schism was recognized as a sin against the Holy Spirit. This fact must not be entangled with the fact that, from the first, schisms were generated. The point is, that unity was the recognized law of ecclesiastical life. When Athanasius stood "against the world" there were practical blunders as to truth, but the law was recognized in principle, so that unity was only functionally disturbed; the body was sound and returned very soon to healthful vitality. The spirit of unity in every healthful Christian heart responds to a law of the Gospel which operates for the restoration of organic unity now; but only the Spirit of God can effect this great restoration. It is something not to be worked out by man's wisdom; but let the spirit of Christian unity be revived, and the Spirit of Christ can surely bring about a universal conformity on the part of his children to what he himself commands. It is in this hope that I enter upon a subject the godly and charitable discussion of which must lead to good results.

It has been the successful stratagem of the enemies of the Reformation to credit it with the divisions of Christendom,

* St. John xvii, 21.

and thousands, disgusted with these divisions, have blindly "leaped in the dark," and landed in Rome to escape from the evils of schism. Such a leap had been emphatically out of bad into worse, for (the *fons et origo malorum*) the fruitful parent of all these disorders is the Paparchy itself. I say the *Paparchy** with emphasis, as differing from the papacy as it first appeared in Boniface III. In its first form, as it still recognized the canons of the great Councils, it could not enforce any *supremacy*. It was held by those canons to a mere *primacy of order*, and all the Easterns, with many bishops of the West,† knew how to resist the aggressions of Rome by an appeal to canons and councils. The "Decretals" were forged to break down the whole system of the Councils and to frame a new canon-law for the West, when organized by Charlemagne into an empire separate from the East. On these forgeries Nicholas I., in the ninth century, took his stand, and assumed a "supremacy" to which the East indignantly refused submission. But the East was historically the *matrix* of the Church, and the schism of Nicholas damaged not them, but the Latins. To help himself he created the unscriptural theory of Petrine supremacy and the fable that this was perpetuated in the Roman See. From the intolerable confusions and inextricable errors generated by the schoolmen to sustain such pretensions came all the divisions of the Reformers. Their system had so perverted all true and primitive ideas of the Church, that, in the great struggle for fundamental truth and righteousness, there was little thought of the frame-work in which the truth was originally enshrined. He who made the body of man for the human spirit was not less the author of a similar system to embody the vitality of the Church. It was the mystical body of Christ. Not for a moment should this historic refutation of papal arrogance be forgotten. History convicts the papacy of creating and fomenting almost all the divisions of Christendom.

The great expounder of the original synodical system of visible unity is Cyprian, the martyr-bishop of Carthage. He knows nothing of any papacy, but accepts the Canons of

* The historic importance of this distinction is illustrated in the *Institutes of Christian History* by Bishop Coxe, a manual published by McClurg & Co., Chicago.

† Notably by Hincmar of Rheims, who resisted Nicholas, and founded the historic school of "the Gallicans," which exists to this day.

concerning its origin, or the degree of authority it may claim from Holy Scripture. Whether this principle can be proved satisfactorily to be involved in the Ephesine canon of St. Paul,* illustrated by other Scriptures, is not now the question. Allow that it was created by church legislation under the great charter of Christ, who binds in heaven what his Church, under the apostles, solemnly enacted. Nobody but those who suppose the episcopate, *in its own nature*, is unlawful can fail to admit its claims on Hooker's great position, that constitutional law, as such, must bind until what is lawfully established by the whole body is by the whole body lawfully abolished. In point of fact, let us note just here that even the great majority of the Reformed, including Calvin and Baxter and the English Presbyterians, reject the idea that Episcopacy is *per se* unlawful; of which more hereafter. The Lutherans of Denmark, Sweden, Norway, and Finland maintain at least a *formal* episcopate, and so do the Moravians and the Methodists and others, so that providentially there exists no great discord among these divisions as to the *lawfulness* of Episcopacy, whatever they may maintain as to its *necessity*. Nor is there any conceivable difficulty, provided the spirit of unity exists, why all these bodies might not admit that what is *lawful* becomes *expedient*, if only its *necessity* (*quoad hoc*) be proved, viewing it as a primary condition for the return to unity.

Here, then, are certain obvious facts; namely, (1.) That Greeks, Latins, and Anglicans maintain the practical value (to say the least) of a historic episcopate as something not to be compromised without still further increasing the disorders of Christendom. (2.) Greeks and Anglicans are united in demanding of the Latins a rejection of the paparchy, and among the Latins themselves millions have demanded the same for centuries, on Cyprian's principles, which alike the "Gallicans," the "Jansenists," and the "old Catholics" still maintain theoretically. (3.) As has been shown, Lutherans, Calvinists, Moravians, Methodists, and others, among denominations originating with the Reformation, admit the lawfulness of episcopacy, and formally adopt it in a great proportion of their numbers. (4.) To harmonize the greater differences among Christians thus separated, it is important, in the first place, to unite on what is

* Ephesians iv, 13–17.

so generally accepted. (5.) The "historic episcopate," once adopted *practically*, on whatever *theory*, as a base of unity by all the Reformed, a grand base is secured on which, by the Spirit's aid, we may "go on to perfection;" for thus an apple of discord is removed, which, so long as it remains, will continue to foment all other discords, and to perpetuate, as heretofore, the evils which all profess to deplore. It must also be borne in mind that we are aiming at the principle of *universal* unity, not merely of unity among English, American, and German Christians. If, then, we must press great and fundamental reforms upon Latins and Orientals, how vast the advantage when, on our part, we concede to them one great organic principle the disregard of which stops the way at present to all further and more radical reforms. Millions of the Latin communion are opening their eyes to the untenable position of the papacy. The new dogmas have profoundly weakened its whole system in the mind and conscience of Europe. It is not too much to say that France might be evangelized and restored to a sound faith comparatively speedily, were only a united effort made in her provinces on the base here suggested. The Latin churches will never be reformed on any other, as leading French Protestants allow.

Here it must be remembered that, although the historic episcopate, in its essence, exists in the Latin Churches of Europe, it is dogmatically repudiated by Rome. The schoolmen invented the idea that the episcopate is a mere *vicariate* of the papacy, destroying the Cyprianic principle that all bishops are equal, and depend on Christ alone as their head. This was done to depress all bishops, and to deprive them of the principle on which Cyprian and Augustine, with all the Easterns and many Westerns, had resisted the upgrowth of papal pretensions. The Gallicans opposed this school-doctrine; but it was enforced by the Council of Trent, which, in its Catechism, denies the existence of any "holy order" of bishops!* It maintains seven orders of the clergy, of which bishops are *not one!* The highest order is that of presbyters; deacons and subdeacons being the other two "holy orders"—the remaining four are "ecclesiastical orders" only. The Gallicans, Bossuet foremost among them, never accepted this theory, but placed

* *Ante-Nicene Fathers*, vol. V. *Elucidation*, ii, p. 410, and viii, ix, x, p. 413.

themselves on the Cyprianic ground. The "historic episcopate" depends on Christ as its *only* head, and owns his supremacy only. It is precisely what Calvin demands—in the place of the papal vicariate to which the Western bishops had degraded themselves in his day. Alas! that amid the disorders of the times the restoration of such an episcopate was too readily despaired of. The Calvinists of the synod of Dort recognized this misfortune, speaking of the Anglican bishops, and lamenting that their own Church had not been "so blessed" as to retain their order. And never let it be forgotten that Baxter* and the Presbyterians of England asserted that their position did *not bind them to oppose episcopacy*, but only the exclusion of presbyters from a synodical share in church government. This Cyprian himself would have approved, for he goes further, and includes lay-assistants —*omni plebe adstante*.†

Thus, I have discussed the idea in its element, deprived of questions that might encumber it. For these there will be room should it ever lead to the consideration of details. The identity and continuity of the episcopate, in conformity with the Nicene constitution, should be candidly studied as a separate question.

But enough for the present to conclude with what the Presbyterians said to Charles II. in A. D. 1661: "We are induced to insist upon the form of synodical government conjunct with a fixed presidency or episcopacy . . . *it being agreeable to the Scriptures*, and the primitive government; likeliest to be the way *to a more universal concord*, if ever the churches on earth arrive at such a blessing." ‡

* On *Church Government*, part iii, chap. i, p. 274, in which he maintains "An episcopacy desirable for the reformation, preservation, and peace of the churches." *Leighton's Works*, p. 637, Edinburgh, 1840.

† *Ante-Nicene Fathers*, vol. V, epistle xiii, p. 294. *Elucidation*, iv, p. 411.

‡ See Archbishop Leighton's Works; quoted from "Two papers presented to His Majesty by the Reverend Ministers of the Presbyterian persuasion in London, 1661."

A. Cleveland Coxe

THE RELATION OF THE PRESBYTERIAN PRINCIPLE TO THE HISTORIC EPISCOPATE.

The Presbyterian principle is usually summed up in the three propositions of the rights of the people, the parity of the ministry, and the unity of the Church. More largely stated, that is to say Presbyterianism holds that, (1.) The visible Church of Christ consists of all those who profess the true religion (together with their children); and that it is in the Church as a whole, not in any part of or class in it, that the continuity, life, and all the functions of the Church subsist and all Church power radically vests, and by it that all Church powers ultimately are exercised: (2.) To this Church Christ has given a ministry for its instruction, government and administration, which, by apostolic appointment, consists fundamentally, in each local church, of a body of presbyters with their helpers the deacons; but normally, by a differentiation of function which we believe to have apostolic sanction, of a "bishop" (or "pastor," or "teaching elder,") standing as *primus inter pares* at the head of a board of presbyters, together with the helping deacons: (3.) The visible Church is universal, and ought to realize its catholicity in a visible unity; and it is most in accordance with the principles involved in the institutions prescribed by the Scriptures that its unity should be given visible expression through representative courts constituted of the equal presbyters of the several congregations, through which the universal Church exercises its governing powers and each part is subordinated to the whole. This conception of the constitution of the Church comes into contact with the prelatic theory at very many points. There is much that the two have in common; and there is much, and much that is fundamental, in which they are at variance. Among these differences the question of the "historic episcopate" takes by no means the chief place. The insertion of it, however, among the unchangeable marks of the true Church in the somewhat remarkable proposals for "home reunion" issued by the American bishops in 1886 and repeated by the Lambeth Conference of 1888, gives it temporary importance, and forces us to take into careful renewed consideration the relation of the Presbyterian principle to this item of the prelatic theory.

So approaching the subject, we may outline the Presbyterian position toward the "historic episcopate" in the following propositions.

1. The "Presbyterian principle" is irreconcilably out of harmony with the theory that the "historic episcopate" is essential to the being of the Church. With the whole conception of what is commonly known as the High Church theory, the theory according to which episcopacy is not only a lawful method but the only lawful method of Church organization, and without a distinct order of "bishops" a Church ceases to be a Church—is without ordination, without a valid ministry, without valid administration of the Lord's supper, without the covenanted promise of blessing—the Presbyterian conception of the Church stands in fundamental opposition. It denies that the continuity and life of the Church and the fulfillment of God's covenanted promises have been conditioned upon the perpetuation of any external form of organization, and much more that God has suspended the continuance of saving ordinances in the world upon the unbroken preservation of what has been justly called "the mere ligature of succession," that is, the scrupulous performance of the rite of ordination. According to the Presbyterian principle, as according to the whole body of the Protestant confessions (including the Articles of the Church of England) and the earliest fathers, the criterion of the true Church is "the word and the sacraments," or, more simply still, "the word," that is, the profession of the true religion. It heartily adopts the definition of Irenæus, that "where the Spirit of God is, there is the Church and all grace;" and it asserts, with all the emphasis of a profound conviction, that it is this Church—the "congregation of faithful men"—which the Scriptures call "the pillar and ground of the truth," to which all the promises are given, in which all powers inhere, and upon which all graces creating offices are poured out from on high. If the invitation of the American bishops to the Church at large to accept the "historic episcopate" means to imply that episcopacy as a form of government is of the essence of the Church, Presbyterians are bound to look upon it as a schismatic proposition with which they can have no dealings. It is with great pleasure, therefore, that we observe a tendency among High

Churchmen of adequate learning and historical sense to abate somewhat the extremity of this position. "No one," says Mr. Charles Gore in his in many respects admirable treatise on *The Church and the Ministry* (p. 344):

> No one, of whatever part of the Church, can maintain that the existence of what may be called, for lack of a distinctive term, *monepiscopacy*, is essential to the continuity of the Church. Such monepiscopacy may be the best mode; it may most aptly symbolize the divine monarchy; it may have all spiritual expediency, and historical precedent on its side; nay, more, it may be of apostolic institution: but nobody could maintain that the continuity of the Church would be broken if in any given diocese all the presbyters were consecrated to the episcopal office, and governed as a co-ordinate college of bishops.

We submit that it is then an inconsistency for Mr. Gore to invalidate Presbyterian orders, as he does, and that solely on an unscriptural and unprimitive over-estimation of the "mere ligature of succession."

2. The truth of history prevents Presbyterians from allowing that the "historic episcopate" is an apostolic or primitive institution. Here, no doubt, it is necessary to define somewhat closely what we mean by the "historic episcopate." Presbyterians also believe in and possess an "historic episcopate," the apostolicity and primitiveness of which they are ready to defend, and the members of the same communion with Bishop Lightfoot ought to be the last to deny. But the primitive parochial episcopate already possessed by Presbyterianism, the apostolic authorization of which has been so admirably re-argued by Dr. Lightfoot, is certainly not what is intended by the "historic episcopate" which the American bishops ask the Presbyterians to adopt. But to ask us to-day to allow that the episcopate, in any other sense than is illustrated by the Presbyterian pastor ruling over the local church as *primus* among his equal presbyters, is "a part of the sacred deposit of Christian faith and order committed by Christ and his apostles to the Church," is to ask us to affirm what the well-nigh universal *consensus* of competent scholarship pronounces to be against historical verity. No result of biblical exegesis is more certain than that the New Testament knows nothing of an episcopate separate from the presbytery which governed every organized Church. No result of the critical study of primitive Christianity is more sure, or more

universally recognized among competent scholars of all schools, than that the episcopate rose out of the presbyterate, and only gradually acquired powers and extension until it became, in the third century, the superior and diocesan "historical episcopate" that we are now asked to adopt as part of "the deposit committed by Christ and his apostles to the Church." What is confessed scarcely needs arguing; let us observe, then, that the best scholarship among the prelatists abandons the New Testament field, and appeals to the right of long prescription. Thus Dr. Sanday genially writes:

Our confessional differences represent not conflicting and irreconcilable conceptions of the original constitution of the Church, but only successive stages in the growth of that constitution. The Church passed through a Congregational stage, and (if we exclude the activity of the apostles as exceptional) it also passed through a Presbyterian stage. If any one wishes to single out these stages, and to model the society to which he belongs upon them, he is zealous for a pure and primitive polity; he clings to the Bible, and what he finds in the Bible; he will not allow himself to wander far from that ideal which he thinks that Christ and his apostles have left him. Can we condemn him for this? Shall we not rather say, *εὐδοκιμείτω καὶ ἐπὶ τούτῳ*? Nor yet need that prevent us from thinking that we have a "more excellent way" of our own. We do not think it right to limit the promises and their working to a single generation. The whole Christain world was in a state of movement which did not cease with the death of the last apostle. The impulse once given to it was too strong to spend its strength so soon. I cannot myself think that fifty years, or even a hundred years more or less, in the date in which an institution became fixed, makes so vital a difference in its character. The cold eye of science may look at these things and point out the causes that were in operation. Those causes were the fruit of human experience, groping its way toward the means best adapted to its end—the preservation and due transmission of the word. Even science will probably decide that there has been a "survival of the fittest;" that under the circumstances of those times a better constitution could not easily have been devised.*

3. Presbyterians cannot allow that the "historic episcopate" is essential to the well-being of the Church, or even that it is the best or the natural form of church government. They hold that the proof that our Lord and his apostles did not insti-

* *The Expositor*, November, 1888, pp. 335, 336. Compare, also, Plummer's *The Pastoral Epistles*, p. 107; Stanton's *Lectures on Church Doctrines*, series iii, pp. 16, 17, and Gore's *The Church and the Ministry*, pp. 269, 270.

tute the Church on hierarchical lines is tantamount to the proof that a hierarchical form is not essential to its well-being. They take it for granted that the form given the Church by the apostles is, so far as it goes, the best form for it to take; and that it is meant to teach us how it should be conducted in the house of God, which is the Church of the living God, the pillar and ground of the truth, so that if extensions are to be made they may be most fitly made on the same lines and by the further application of the same principles. They observe that the Church of the first ages, in seeking due expression of her unity, sought it naturally through representative councils wherein the numerous pastors of the flocks met to consider their interests; while it was only under the pressure of Roman imperialism and barbarian feudalism that it was forced into the unnatural prelatic molds of the later ages.* They believe that the principle of representative and collegiate government—of "diffused episcopacy," if you choose the phrase†—is embodied in the prescribed polity of the local Church, and is the true scriptural principle for its general organization. And they believe this to be not only the scriptural form, but, as it has been excellently phrased, "the natural form, and therefore the natural law of the Church,"—"the mold and type into which it runs when all external pressure and all artificial influence are removed." They believe it to be God's will that his Church should be so constituted; they believe that the Church is destined to be so constituted; they believe that her efficiency in the fulfillment of her high mission will be indefinitely increased when she is so constituted. And they therefore cannot accept the "historic episcopate" as either desirable or natural.

4. Nevertheless, Presbyterians are not inclined to erect their own conception of the divinely appointed constitution of the Church into the criterion of the true Church. It is their fundamental principle that where the saving truth of God is, there is the Church; and they conceive themselves to be bound to maintain holy fellowship and communion, "which communion, as God offereth opportunity, is to be extended unto all those who, at every place, call upon the name of the Lord Jesus Christ." They cannot but deprecate, therefore, the apparent erection by their Episcopal brethren of a mere denominational

* Compare Gore, *op. cit.*, pp. 104, 106, 112.

† Gore, *op. cit.*, p. 334.

peculiarity into a condition of intercommunion.* As such, they cannot accept it. For themselves, they ask nothing as a condition of intercommunion but faith in our common Lord. They seek first the unity of the Spirit in the bonds of peace; and are ready, not, indeed, to yield their witness to what they believe the truth of God in doctrine, practice, or government, but to subordinate all else to the presence of the Spirit himself. They have no faith in efforts to seek unity by organization or enforced uniformity—they do not believe it can be attained by "building a great house around a divided family." In the words of a typical High Churchman, they believe that "the instrument of unity is the Spirit; the basis of unity is Christ the Mediator; the center of unity is in the heavens, where the Church's exalted Head lives in eternal majesty—human yet glorified." And they believe that the path to visible unity lies in the cordial recognition that all those—under whatever diversity of creed, worship, organization—are one body who cling by a living faith to the one Head.

If one Presbyterian may be permitted frankly to speak his mind, the present writer thinks that the first practical step toward realizing the grand dream of giving visible unity to the Protestant world must come through a federation, rather than an assimilation, of denominations. If all denominations that are willing to subscribe the Apostles' and Nicene Creeds together with the doctrinal basis of the Evangelical Alliance—and this last he holds essential, since there are some of us who will not easily consent to yield what has been bought in the throes and blood of the Reformation—would appoint delegates according to some equitable basis mutually agreed upon, who should constitute a court to which should be committed the care of all strictly interdenominational matters—visible unity would be accomplished and no denominational peculiarity would be interfered with. Is it not, after all, such a true unity as this, rather than mere uniformity, that we long for?

* *Encyclical Letter* of the last Lambeth Conference, p. 15.

Benjamin B. Warfield.

RELATIONS OF THE METHODIST EPISCOPAL CHURCH TO THE HISTORICAL EPISCOPACY.

At first sight the relations of the Methodist Episcopal Church to the episcopal question seem to be questionable, incongruous, and anomalous. In theory we are presbyterian, but in practice episcopalian. We affirm that there are but two orders in the ministry; yet we "consecrate" our "bishops" and emphasize that occasion. We "extemporize" most of our worship, yet we have a ritual; and at this hour we have Wesley's prayer-book, the directions for the use of which have never been formally repealed. We hold that our elders can ordain other scriptural elders and bishops, yet not one such elder was ordained on this continent until Wesley ordained and sent over Thomas Coke. Our bishops are only officers who preside in Annual Conferences, yet we know of no occasion where, in their absence from Conference, an ordination has proceeded.

As Methodists we hold that the early Church was formed on the model of the synagogue, and not of the one and only temple. In the latter every detail of worship was rigidly prescribed, and therein was the only divinely pre-appointed and historically identified "succession" of ministers. Therein were high-priests, priests, and Levites—the type of the three orders claimed by modern High Churchmen. Therein the administration and movement was rather from heaven toward earth. On the other hand, the synagogue was every-where, and was officered quite otherwise. After Christ had offered the one final and everlasting sacrifice, converted Jews retained many of their synagogue forms, and their worship expressed the glad, instinctive movement of earth toward heaven, and of soul toward God through Christ. There was no altar in the synagogue, nor high-priest nor priest nor Levite. The argument that the early Church was shaped on the model of the synagogue is conclusive. Vitringa's *Synagogue and the Church* (Bernard's translation, London, 1842) would seem to put this point beyond question, though additional testimony abounds. When the early churches were being organized each had its elders, and as the churches multiplied the latter were grouped under a presiding elder, or overseer, the import of whose designation as "bishop" stands for whole campaigns of controversy.

As Methodist Episcopalians we hold that "bishop" and "presbyter" are interchangeable terms, and that the first term relates to the governmental utility of the "office." In other words, "bishop" expresses simply a function of the presbyterate in Churches that prefer and adopt that form of church government. We have the authority of men like Dean Stanley and Dr. Lightfoot—the bishop of Durham—and dozens and dozens of others, to assert that this interchangeability of the terms "bishop" and "presbyter" is an issue now settled by the best scholarship.

The Methodist Episcopal Church is the oldest organized episcopal Church on this continent, and its history is closely associated with the episcopacy question in the Church of England. Had the latter Church accepted the fruits of Wesley's work and co-operated with him in England we would probably never have heard of our Church, there or in America, as a separate Church. When many thousands of Methodists had been converted and gathered into "classes" in America, who wished the benefit of the sacraments, Wesley fairly besieged and besought Lowth, Bishop of London, to ordain even one presbyter, so that some of the people might have the sacraments and the remainder have hope of Church privileges. Wesley was driven to look into his Bible and Church history for relief. Authorities like Dean Stanley and Dr. Lightfoot declare that no issues are better settled than that "bishop" and "presbyter" are interchangeable terms.

Canon Farrar has recently said: "Though episcopacy seems to me to have the divine sanction, I do not in any sense regard episcopacy as a thing of immediate divine institution or universal obligation. . . . I hold that episcopacy is lawful; . . . but I do not maintain for it any indefeasible prescription. . . .

Wesley came to see clearly that there is no such thing as a real apostolic succession, and that in extreme cases, under even existing English laws, he could ordain a presbyter and a scriptural bishop as duly as could the archbishop of Canterbury. To the very last he hesitated, but not because he doubted his scriptural right and authority to exercise his office as the head of the Wesleyan religious movement, and as a modern apostle after a second Pentecost. Wesley's ordinations were lawful, but he doubted that they were expedient, save as a last resort. Like

an obedient son in the gospel, he preferred to "hear the Church" so long as human elements in the administration of that Church did not interfere with his great work of saving and edifying souls.

Wesley knew that there is no divinely prescribed form of church government. At the same time he, like a wise man, saw that when a church constitution has been chosen, it is but loyal and best to adhere to that form until compelled to dissent and diverge. He knew that from Ignatius's time, when a bishop was only the first among his equals and served simply as "a center of unity," to Cyprian, who regarded a bishop as the absolute vicegerent of Christ, there was but a short, swift, human step. Wesley loyally preferred to respect a church which even had no apostolic succession, and to obey the law of that Church lest it be discredited and displaced by a less desirable one. He knew that regard for the work he planned argued the minimum of adverse criticism in very respect for the future of that work. Compelled to do something, after Bishop Lowth and others declared they would do nothing, Wesley ordained Coke, and in the document wherein he records his act and motive he expressly said:

> For many years I have been importuned to exercise this right by ordaining part of our traveling preachers; but I have refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the national Church to which I belong.

The compelling exigency had now come. Wesley ordained Coke as a "superintendent," and others as presbyters. Still later, when he saw that at the close of his life his followers at home would fall apart, he ordained Alexander Mather as a bishop for England. In both cases there was exigency, which sanctions the acts of those who are compelled to go outside of given forms and prescribed regulations. Emergency is superior to law even in religion and ecclesiasticism. There is a grave defect in the history of the ordination of the first archbishop of Canterbury under Elizabeth, and of the line of English bishops since that time. Little wonder, therefore, that wise advisers of the queen taught that mere episcopal appointment from the throne is sufficient, without consecration. There has been much controversy over this point, and *we are per-*

suaded that there is less ground to doubt the validity of Wesley's ordination of Coke on ecclesiastical grounds than of many and vital episcopal ordinations during the Elizabethan days of the Reformation in England.

We are persuaded, also, that it were better to frankly admit, in company with many of the most devoted and learned ministers and theologues in the Church of England, that the succession is one of the errors and assumptions of the papal Church, and should not be included among the doctrines of Protestantism—Continental, English, or American. Papal writers on the one hand, and many and distinguished Church of England writers on the other hand, unite in the declaration that episcopal succession is not a doctrine of the latter Church. A statute in the time of Elizabeth was to the effect that those who had received ordination in form other than that of the Church of England might have Church preferment upon signing the Articles of Religion. Many having only presbyterian ordination actually did obtain preferment in the English Church. Hooker, whose eminence needs no statement, has said that there may sometimes be "very just and sufficient reason to allow ordination made without a bishop." Now we hold that Wesley had that "very just and sufficient reason" to authorize him to ordain Bishop Coke, and thus begin a line of Methodist Episcopal bishops under whom our Church work and success would seem to have the sanction of the great Head of the Church.

This general statement of our relations to the historic episcopacy must suffice, with a few points of summary and inference.

1. We hold that we are an episcopal Church as to our genuine origin, our methods of work, and our ecclesiastical conformity to the primitive Church model of the year 84 A. D. While we are as presbyterian as presbyterism in theory, we prefer a system of scriptural superintendency which, though it began as late as 1784, is derived from as genuine sources as any in church history. Though short, it is pure, to our certain knowledge, as is any on record. Moreover, the chain is complete and continuous beyond challenge.

2. Our episcopacy has competent jurisdiction. Our bishops who receive ordination have universal, and universally admitted, authority. They are never outside their world-wide or legally

prescribed fields. We make no distinction between their "habitual" and their "actual" jurisdiction. Moreover, we obtain detailed, minute, and effective local episcopal oversight through presiding elders; our diocesan bishops who, in a substantial sense, feed the flock, and illustrate the fundamental sincerity of our views as to the parity of bishops and elders by retiring at the close of their term of office—to which they are not ordained.

3. For the sake of the old principle above credited to Ignatius, but often re-affirmed, we practically restrict ordinations to our bishops, but only that they may be "centers of unity," and that we may keep our temporal law. At the same time, any elder has divine right to ordain elders or bishops. Admitting this, we yet deny that he at present has ecclesiastical right to ordain until legally authorized. While the historical bishop in all Churches may have abused his office over and over again, he has also contributed to save the Church more than once.

4. At times it has been illegal for presbyters to ordain, administer the sacraments, or pronounce absolution, unless by permission of the presiding bishop. However, they have always had inherent and divine right to do all these things. In process of time all these rights have been regained and restored save that of ordaining. Wesley, therefore, completed the Reformation in England by re-asserting and illustrating presbyterial right and authority to also ordain elders and bishops.

5. It is sometimes suggested that our Church should thoroughly vindicate and harmonize its presbyterian theoretical polity by electing bishops to serve for only four or eight years, and that they should not be ordained or consecrated. We affirm, however, that such a step would be a departure from primitive Christian practice, and that it would mar the consistency of our symmetrical scriptural scheme.

6. He who correctly reads our Methodist history, and knows the record of the primitive Church, will not be over ready to re-affirm once in four years by General Conference resolution that Methodism is not a high church, and in danger from "Romanizing germs." A deliverance on vital themes, when uttered too often, begets a persuasion that somebody is in doubt. What would be the effect of too frequent affirmation

of the divinity of Christ? Future readers of history would be sure to conclude that that divinity has been often and fiercely doubted within our Church. As a safe-guard, if there is danger from super-episcopalianism in our Church, we should prefer that the personal offenders be allowed to ripen for the day of mundane wrath, and thus receive the inevitable lesson which would avail far more than a folio of resolutions.

7. It is not the part of Methodism to be forever disavowing "prelacy," but rather to rest in the scriptural origin and quality of her genuine episcopacy. Thereby shall we best protect the Church from the one extreme of super-episcopalianism, and the other extreme of hap-hazard and non-historical episcopacy. Some among us deem it their duty, and a proof of their horror of "prelacy," to "define" our episcopacy and deprecate the growth of its power and perhaps final rebellion against, and disregard for, the Church. The results are loss of corps spirit and measurable disaffection, which bode no good. The implied danger, suggested by the timid, is certainly not in our theory of the episcopacy. Our only possible danger respects the *personnel* of our future superintending presbyters. Therefore, let precautions be personal, and let not a mistaken defense hasten to tinker our explicit and safe law. While we remain low church, as we must, let us be sure to be sufficiently high church in the fearless use of our low church munitions.

No declaration, or disavowal, or deprecation, or protest, or explanation, or manifesto of any kind whatsoever can more clearly define our univocal theory of church polity and of our episcopacy. In the light of that paragraph let us make the very most of our bishops while we have them, and should they, perchance, all disappear at once, let us reverently proceed according to this law to get some more.

Arthur Edwards.

Art. IV.—JAMES PORTER.

In the old New England Conference, an important center of thought, activity, courage, and radicalism, James Porter long remained a conspicuous historic figure. He was in every movement of the period. He always marched in the van. In the pulpit he occupied an enviable position; and on the platform, the scene of some of the most stirring and famous debates of the century, he was invariably prominent. Without him no Methodistic circle was complete; and in the circle he could not be hidden. His tact, good sense, rare knowledge of men and things, were seen on all sides; and, however we may account for it, he held a high place of honor among the most distinguished men of his generation, a fact which makes his life worthy of consideration and study. In an important sense he was a self-made man, the architect of his own fortune. He was not lifted into fame by friends or accident; he rose by the persistent and wise use of the powers originally conferred by the Creator. The diligent use of the five talents made them ten.

Though not born to fortune or title, James Porter came of good Puritan stock, tracing his lineage back to Richard Porter, who settled in Weymouth, Mass., in 1635, and thus securing connection with a Pilgrim family whose abilities, virtues, and services have left visible and notable traces on the history, literature, religion, legislation, and institutions of the Eastern States. Tact and push were in the blood; and back of these was a susceptibility to moral and religious motives, and a deep sense of duty to God and mankind. Though, like most of their neighbors, in moderate worldly circumstances, his parents, William Porter (born in Middleborough, Mass., February 1, 1763) and Rebecca (Wood) Porter (born in Middleborough, March 31, 1772) were highly respectable people, retaining and training their children in the faith, virtues, and aspirations of their ancestors.

In this Puritanic home, characterized by simple tastes, habits of economy, industry, and a spirit of enterprise and adventure, the future itinerant was born, March 21, 1808, and passed the years of preparation for the duties of later life.

In the humble community there was little to rouse the soul or stir aspiration. The quiet virtues were in demand. The church under whose influence he was trained, but into whose inner fold he never entered, was the leading institution of the town; and the minister was the most conspicuous man, the patriarch of the parish. Next to the church was the public school to him, as to many another New England boy, an *alma mater*, a source of instruction, inspiration, and guidance; an armory hung about with most curious weapons, from which the initiated could furnish themselves for the hard contests of life. Of this rare institution our subject made good use in securing the mastery of rudimentary knowledge and a facility in handling simple English. Besides attendance on the public school, he passed several terms for advanced studies at Pierce Academy, located in the vicinity, attaining the measure of mental training and knowledge deemed adequate for entrance upon business. The business chosen by him was manufacturing; a kind of industry then rising to importance in the State. From the first he aspired to be a master in his department; and to secure this high end he was quite willing to begin at the bottom. Entering a woolen mill, he devoted himself so intelligently and persistently to the duties assigned him that he was able, in a brief period, to become a manager in the department where he served, thus early evincing the tastes, aptitudes, and capacity for business which became so conspicuous in his later life. But, amply as he was qualified to enter a business career, he was destined to another course; his own predilections and plans were traversed by the higher order of Providence; and so, instead of becoming, as he had anticipated, one of New England's princely manufacturers, he, by a strange turn of affairs, became an itinerant minister—an outcome which neither he nor any of his family had anticipated.

Methodism, though comparatively new in the State, was then sweeping like a warm wave over the Puritan churches of Plymouth and Bristol Counties, and awakening in many hitherto dead or dormant a sense of spiritual unrest or of fresh vitality. In 1827 the Rev. Ebenezer Blake, a "son of thunder" and a successful evangelist, traveled the Easton circuit, including Middleborough, the home of the Porters, and,

as one of the trophies in the year's campaign, he enrolled on his list of members the name of the young manufacturer, then unknown, but in due time to become a household word among the millions in the rising sect. Though trained in the Puritan faith, and bound to it by many ties of association, blood, and interest, the new convert conceived at once a strong attachment to the new order, then every-where spoken against, which had proved so helpful in his own enlightenment and spiritual renewal. Unlike many, who were able to appreciate only the defects of the system, his sterling sense at once grasped its excellences. To intellect and heart the doctrines and economy of the Church commended themselves as at once sensible and usable in the great work of evangelization. The appeal to experience was then new, and much needed in New England. It was this appeal, as Coleridge puts it, that found him. The surrender to the divine Saviour was instantaneous and utter. Without stopping to confer with flesh and blood, he was at once baptized and received into the Church he had come so highly to appreciate, and of which he remained to the last a faithful member. In that age of lay help membership implied activity. The recruit, not less than the seasoned soldier, buckled on the armor and entered the field of conflict. The new Church was an aggressive force, a conquering host, as well as an army of occupation, whose sole business was to secure the territory of the world. The young man apprehended at once the genius of the sect, and began to exercise his gifts in public prayer and exhortation. The ability to speak and handle himself in social services was a revelation to himself not less than to his neighbors and fellow-members; and, while these early endeavors secured the approval of the Church, they awakened in his own mind a vague aspiration for broader and more fruitful fields of service.

Of this mental questioning and spiritual aspiration the outcome was the "call to preach," of which the fathers made so much. To the divine vocation was soon added that of the Church in the form of a license. Armed with this formal authority, he began tentatively to preach as well as to conduct in a less formal way social and household services. The tact displayed and the success attained in these minor gatherings

indicated to his brethren a call to wider service, and tended to deepen in his own mind the conviction in favor of the ministry as a life calling. With this purpose he abandoned secular business, and in order to secure a somewhat fuller preparation for the new work he repaired, in 1829, to Kent's Hill Academy, where he spent six months in brushing up his knowledge of earlier studies. With a field already white and calling for laborers he could not tarry long at Jerusalem. Though his mental acquisitions at the time were not large, they answered well the requirements of a period when the standard of ministerial education in the Methodist Episcopal Church was much lower than at present. The entrance upon the duties of the active ministry was, moreover, regarded by him as but the beginning in a course of education which was to extend through life.

In 1830, a period which appears to the current generation as almost pre-historic, James Porter joined the New England Conference. Of the eleven in the class, some of them historic men —William Livesey, Sanford Benton, Samuel Osgood Wright, Charles Noble, Jefferson Hascall, Dexter S. King, Joel Knight, Thomas G. Brown, Ephraim Scott, and Salmon Hull—he was the last survivor. Of those who entered during the decade only six—R. W. Allen, Stephen Cushing, William Gordon, Franklin Fisk, Walter Wilkie, and H. C. Dunham—remain; four others—Mark Trafton, W. H. Hatch, M. P. Webster, and Nathan D. George—belong to the decade, but entered later the New England Conference by transfer. Of these, William Gordon alone, venerable for years and services, continues on the effective list, holding his fifty-sixth appointment in unbroken succession. Most of the men of that period have not only passed out, but their names sound strange to the reader. Amid these unsubstantial shades the name of James Porter remains fresh and familiar through the Church. The Conference into which he then entered, though comprising the territory of the present New England and New England Southern Conferences, was comparatively small in numbers. All told, the roll contained only one hundred and one names, all of which have disappeared save that of George Sutherland, who joined in 1825, and now stands as the sole living representative of the Conference prior to 1831.

The first five years of his ministry were spent on territory now included in the Southern New England Conference. In 1830 he traveled the New Bedford and Fairhaven Circuits, as one of the junior preachers, under the Rev. Timothy Merritt. In 1831–32 he was stationed at New London, Conn.; 1833, at Warren, R. I.; and in 1834–35 at East Greenwich, R. I. In each of these fields he acquitted himself well, giving ample promise of a useful ministry. Diligent in study, and careful in pulpit preparation, he was at the same time abundant in labors among the people. Besides the ordinary pulpit and pastoral work, as was usual in that day, he massed his forces in special revival services, a kind of work in which he excelled. But on all sides were evidences of interest and progress; no labor was in vain.

Like many of the preachers of a period when salaries were small and fields large, he began his itinerant career as a single man. The delay of marriage was prudential, for he was not a believer in clerical celibacy. He held that a suitable companion would add vastly to the preacher's usefulness, and such a one had, in his view, been providentially selected for him. In one of the early prayer services, held by him at a private house in Easton, a young lady of the place, the daughter of the leading merchant, attractive in person and manners, and a prominent figure in the local circle of fashion, was in attendance. Trained in another faith, the service was to her novel and impressive, especially the part relating to religious experience, for, up to that hour, though reared in a Christian family, she had never been personally approached on the subject of religion. The young evangelist seized the opportunity for a personal appeal, urging the duty of immediate repentance and faith. Accepting the terms of salvation which had been so clearly set forth and enforced, she made an instant and entire surrender of herself to the Saviour, and came at once into the joy of conscious pardon. To both parties the occasion was memorable as a turning point in life; and, as such, was often referred to by both in later years with profound interest. The chance acquaintance of that evening ripened into mutual and abiding attachment, as well as conjugal union. Without an extended knowledge of each other, or, as they used to say, "very much courting," James Porter and Jane Tinkham How-

ard were united in the bonds of holy matrimony June 17, 1833. Though the method of attachment at sight may not be commended as usually promotive of personal happiness or domestic tranquillity, we are constrained to acknowledge that in this instance the results were extremely happy. The attachment realized in the first moment of acquaintance knew no abatement or change for the more than fifty years of their married life. In the new home created by the union of hearts as well as hands, the law of kindness and mutual appreciation held sway, excluding alienations of affection, jealousies, jars, and troublesome differences of opinion and modes of domestic administration. In affection and sympathy the two lives became one. Into this household came eight children—four of them died early; two sons and two daughters survive.

At the close of the term at East Greenwich, Mr. Porter passed over into the territory of the present New England Conference, where he occupied for twenty years the leading pulpits in Wilbraham, Worcester, Boston, and Lynn. The pastorate, 1835 and 1836, in Wilbraham was very fruitful in a large revival, extending from the school into the village, and marked by some signal conversions. The whole people were moved, and many became members of the Church. After two years spent in Worcester he went to Church Street, in Boston, the "People's Church" of the period, where he maintained his already high reputation for pulpit and pastoral ability, which was not easy in a charge abounding in volcanic forces and invariably run at high pressure. From Church Street he passed to old Bennett Street, where the labors of the famous John Newland Maffit had produced a spiritual tornado. The selection of James Porter to meet this emergency indicates the current estimate of his ability, and his success in the charge added to his reputation.

As a successful pastor he had become one of the foremost men of the conference. Though without brilliant pulpit gifts, his advance had been constant and regular. He had taken no backward steps; the work in each charge had given fresh assurance of his capacity for important service. As a preacher, he was sound, sensible, practical. He knew what to say and his best way of saying it. In his earliest ministry he aspired to be a pulpit orator, a theologian, a philosopher; but he soon

learned that he could never move easily, or contend effectively, in these seven-league boots, or in Saul's cumbersome armor. As a wise man he returned to the sling and smooth stones, finding that adaptation is power. Dispensing with the learned method, in which he was at a disadvantage, he returned to the simple and practical, where he was easily master. In style he was conversational, descending to the plane of the people without loss of dignity or impressiveness. A story or incident no one knew better how to tell. It was always to the point, and served to illustrate or emphasize the truth in hand. Beginning at the beginning, he unfolded the plot with dramatic skill. In preaching he never stopped at the intellect. With rare sense, and a knowledge of human nature, he could appeal to the conscience and drive home a truth. Above all, his appeal was to the heart. Beyond most men he knew how to stir the feelings and enlist the sympathies; to open the fountain of tears and move men to immediate action. In the pulpit his commanding personal appearance—tall, well-proportioned, erect—with a good voice, gentlemanly bearing, and easy manner gave him at once the eye and ear of the audience. And what was thus gained at the start was held by skill in handling his subject and himself to the close. His preparation for the pulpit was simple. The matter and form, carefully thought out, were secured in outline. Though accustomed to the use of the pen, he seldom wrote *in extenso* for the pulpit; and even the notes used were usually brief. As suggestions in the rough, they held him to his line of thought and lighted him on to the goal. With this simple furnishing, and with the mind full of the subject, he was a model *extempore* speaker, at once instructive and entertaining.

On the platform and on special occasions he had few equals. Calm, self-poised, and quick to see and feel, he was ever ready to take up his parable. No one ever found him unprepared. *En rapport* with the audience and occasion, he knew instinctively how to say the things which would carry conviction and gain his case. On Conference anniversaries he was ever fresh and suggestive. Many households long retained the impressions he made at funerals. Without any patent method, he entered into the circumstances of the occasion, and with rare sense of propriety, knowledge of the human heart, and tact, he was able

to say and do things suitable for the hour. In the administration of the ordinances he displayed the same rare gift of adaptation. Under his hand the administration of the Lord's Supper was a most impressive service.

Like all successful pastors, he carried the cause on his heart. The conversion and edification of souls were ever in mind: and he was never able to rest without attaining this ultimate purpose of the ministry. As a result, he was favored with many precious revivals, some of them of a marked character, which added greatly to the numbers and strength of the churches. These results were not secured without forethought, prayer, and labor. Few knew so well how to utilize lay help. Through the official and most active members, whom he drew close about him, he kept in touch with the whole congregation. At the public and social services he was able to take many by the hand, and to greet others more familiarly at their fire-sides. With his forces so well in hand, he was able to maintain harmony and activity in the church, and to be ever ready for evangelistic work. In resources and expedients for carrying on the work, he was unusually affluent. If one method or expedient failed, he was ever ready with another. In some way he was bound to succeed.

The commanding qualities, sound judgment, knowledge of affairs, and tact in dealing with men, displayed in the pastoral service suggested him as eminently adapted to manage a district; and accordingly, at the close of his term at Lynn, in 1844, he took charge of Worcester District. In 1854 he was appointed Presiding Elder of Boston District. In this supervisory service he was eminently successful. He knew the men and the churches, and was happy in his adaptations. To preachers and people he was a safe adviser, especially in financial matters, and inspired them to move forward with courage and enterprise. At the close of his first term on a district he returned to the pastorate, serving at Chicopee and East and South Boston with the freshness of youth.

Meantime, the antislavery agitation in the Conference had reached a crisis. The low mutterings, heard as early as 1830 on the distant horizon, broke at last in flame and terror on New England. The elements were in commotion; the solid foundations were moved. Amid the electric display no one felt secure.

Leading men, lay and clerical—the old guard—were shaken in their loyalty; princes of the tribes, men long held in the highest regard for talent and devotion to the Church—Orange Scott, Jotham Horton, Luther Lee, Lucius C. Matlack, and others—withdrew from it and formed a new organization. In so great an upheaval, when old things were passing and all seemed likely to become new, few heads remained level; but James Porter's was one of the few. In turning back this tide of secession he acted an honorable and important part. In sympathy with antislavery—belonging, in fact, to the radical wing—he was prepared to offer moderating counsel which would not have been accepted from a conservative source.

As an organizer and leader of the loyal sentiment of the Conference he stood pre-eminent. With a clear comprehension of the question in its various bearings, a knowledge of the actors in the case, and skill in handling parties, he found men prepared to recognize his sagacity and wisdom in the present exigency, and to accept counsels favorable at once to the cause of reform and the integrity of the Church. The party gathered about him, grew with each day, and became, in due time, a solid phalanx, which swept opposition from his path and gave him for many a year the foremost place in the body. Besides this prime advantage he was a master in debate. He knew how to put things. He knew equally well how to hold his opponent at bay or to turn the edge of his argument. He excelled in replication. Quiet, deliberate, cautious in traveling toward the goal, he was yet, when the hour struck, nimble of foot as a wild roe. Like the whaleman, he allowed ample length of line until his antagonist became weary or involved in the lines of argument, and then used the spear. In conference and convention, as well as in the press, he led the debate, in which many able men joined. In the General Conference of 1844 he was conspicuous for counsel, suggestion, and good management, both on the floor and in committee. Active in debate, he was also influential in shaping legislation. As a member of the "Committee of Nine," he had a hand in the most important action of the session.

In the debates and discussions which followed in later years he exhibited the best qualities of the politician and statesman. With tact and inexhaustible resources in organizing parties and

directing the course of debate, which pertain to the politician, he combined the broader outlook, the knowledge of men, the estimate of causes and motives, and the capacity for the adjustment of social and moral forces which characterize the statesman. These great qualities made him dominant, giving him a firm, long-continued hold on the Conference and denomination. He was the only member ever sent seven times to the General Conference; the only one able to continue thirty-five years in control.

Besides other great qualities, James Porter possessed the instincts of a business man, which led to his election in 1856 as Assistant Book Agent at New York, a position he held for twelve years in succession. With some knowledge of the book business, he brought to the house, also, enterprise, skill in manipulating his forces, and, above all, a sound business judgment and capacity for managing large interests. He did much to make the house a paying concern, by pushing the sales and clearing the shelves of lumber. In his addresses to the Conferences he was extremely happy, taking occasion to boom the latest issues of the house. In the selection of works for publication he was usually fortunate. Though appreciative of high literary merit, which commends itself to the few, he believed, as a publisher, in practical, pious, salable books, which would appeal to the tastes of the majority and chronicle their virtues on the ledger. The increased sales and permanent growth of the business, as well as the furnishing for its enlarged facilities, all evidence the thrift and enterprise of this great publishing-house during his term of office.

His election, as a triumph of the antislavery party, was offensive to conservative men, especially to those on the border; and he was exposed to the danger of being judged as a partisan rather than on his business merits. To avoid this evil, he showed much tact and good sense in conciliating the opposing elements, so as to allow his service to be judged on its merits. And here he was strong. The unfortunate incident of his official term was the difference between the agents, which opened the way for allegations and charges of fraud and mismanagement in the affairs of the house, and led to a long and bitter controversy in the Church. Fortunately, the business was not, as alleged, "in a confused and chaotic, but in a decidedly un-

derstandable shape," enabling the referee, James P. Kilbreth, to ascertain and place before the General Conference "the exact state of affairs from the books." In the bindery alone were found irregularities and evidences of slight loss; but "it it is matter of wonder that in so large a business as the Book Concern has been doing for so many years, the frauds and irregularities, after scrutinizing examinations, are so small—smaller than would be found, on the average, in houses of equal business and employing as many persons." In showing the general soundness of the Concern, and vindicating the integrity of the agents, the investigations were productive of good. The sole criticism of Dr. Porter's agency by the referee was the allowing of purchases through his son; but, even in this case, it was not claimed that the Book Room suffered the loss of a penny. The criticism was a protest against nepotism, which, with a democratic Church, never fails to obtain favor.

But the Book Room controversy was greatly prolonged and embittered by the simultaneous occurrence of the debate on lay delegation, in which Dr. Porter was an active and able participant. On this subject he was conservative. With many of the older men, like Curry and Whedon, he stood for historic Methodism, in which the ministry had led the Church on to the most glorious successes of modern times. The fear that the introduction of the laity would impede the progress of the cause led him to oppose the measures of the reformers, and this opposition drew the concentrated fire of the enemy. Old scores came up for settlement. Conservatives who had been piqued by the repeated successes of his candidacy were ready to join hands with the leaders in the lay delegation movement to secure his defeat. This, however, was not the whole of the case. Against the wiles and combinations of the enemy he was still able to command a formidable opposition, and with the conditions of earlier years he would have come off triumphant. But those conditions no longer remained. The sentiment of the Church as to ecclesiastical economy had traveled away from him. Perhaps he was too far advanced in life to take up this question on its merits; his early appreciation of the original structure of Methodism continued with him to the last, and made him suspicious of efforts to introduce a wooden horse into the citadel.

But Dr. Porter was a successful author as well as publisher. In all, he issued sixteen different treatises, some of them possessing rare merit. His books, like his sermons and addresses, were characteristic. Without indulging in learned dissertation or logical formulas, he wrote for the popular mind on current topics with which he was familiar, especially those relating to his own Church; several of his volumes being popular expositions of the economy, doctrines, usages, and history of Methodism. *His Hints to Self-Educated Ministers*, and *Revivals of Religion*, abound in wise and helpful suggestions, especially for young preachers. *The Compendium of Methodism* and *Compendious History of Methodism* were happy conceptions, and merit a long lease of life. Though much has since been written on the subject, these books have not been superseded.

Though at the close of his Book Agency in New York he retired from regular work, he was not inactive. Some of his best books were written at this period. As one of the secretaries of the National Temperance Society, he made many addresses; he performed many side services, preached many sermons, held religious services, and pushed the sale of his books. With much physical vigor, he retained unusual mental activity. He spoke and wrote with the sanity of earlier days. In vigor, finish, and flow of thought his article in this *Review* on "Making the Appointments" was not surpassed by his earlier productions. The love of evangelistic work was with him a ruling passion. Each year he delighted to assist regular pastors in special services, in which he preached much and conducted many social meetings. After the death of his wife, in 1886, which was a severe blow to him, he found special comfort in this work. During his last year, when on the verge of four score, he preached more than a hundred sermons. His final effort was a three weeks' campaign in Philadelphia, from which he returned home extremely ill. Though hopeful himself of recovery, the physicians gave no encouragement. The forces of nature were spent. The pilgrim had reached the end of his journey. The disease was heart failure.

But the last four months of his life, passed on the verge of the two worlds, were among his best. The quiet and glow of sunset were about him. The storms had blown over, the clouds were dissipated; and in his evening sky the blue and gold

predominated. Abundance of peace was given him, and with a subdued and gentle spirit he awaited the coming of the chariot. While he desired to remain a little longer for his family's sake, he was yet constantly ready to mount and ascend. During these days of waiting he experienced unusual pleasure in the society and communications of Christian friends. The preachers were dear to him. The greeting of his Conference, sent a few days before his death, brought tears of joy to his eyes. It was the first time in fifty-eight years he had failed to respond to the roll-call; and now in his absence he read with eager interest each item of the doings, as reported in the press.

But the end was at hand. On the 16th of April, 1888, he arose in unusually good spirits, persuaded that his condition was improved. In this he was entirely mistaken. After a light breakfast he read as usual a chapter in the Bible, and then turned to his paper. After dozing over it for a few moments, his attention was withdrawn as though attracted by a ray of light from the other side. It was the end. Without returning again to consciousness, he passed to the paradise of God. In the presence of his children and friends, final words of consolation were spoken by his ministering brethren, and what was mortal of this eminent servant of God was deposited beside the dust of his wife, amid the unsurpassed beauties of Greenwood, to await the blast of the archangel's trumpet.

So fell and passed from our ranks "a prince and a great man," one of the greatest, as said Dr. Olin, in the Methodist Church. James Porter owed much to the Conference and the denomination which furnished him an opportunity, a mission, a platform; the Conference and the denomination owe an unceasing debt of gratitude to the great Head of the Church for the loan of a life so long conspicuous, and devoted to such varied and influential service.

D. Sherman

Art. V.—RELIGION AND THE LAW OF CONTINUITY.

The existence of matter is continuous. If an atom should disappear from the universe, or if a new atom should appear, we should have in each case a break in the continuity of material existence. We do not expect such a breach to occur.

Phenomena are continuous.* A moving body does not instantaneously change its velocity by a finite amount, since this would require the acting force to be infinite. A cannon ball does not immediately take up its great velocity when the expansive force of the charge is applied, nor does it immediately lose it upon striking the rampart. It both acquires and loses its rapid motion by passing in a very short interval of time through the infinite number of intermediate velocities. If it should pass instantaneously from rest to finite motion, or from finite motion to rest, we should have an instance of discontinuity in the phenomenon of motion. When chemical reaction occurs between two atoms of hydrogen and one of oxygen, the transformation into one molecule of water seems to be instantaneous; but doubtless a finite portion of time is required for the reaction, so that the new phenomenon of one molecule grows out of the old phenomenon of three atoms through an infinite number of successive stages, each of which gives warning of the stage to follow. It would thus seem to be true of all phenomena that there is no break of continuity between the disappearance of the old and the appearance of the new, but that the old is shaded into the new by imperceptible degrees of change, each element of which foreshadows its successor.† It is doubtless safe to say that we expect no phenomenon to begin or end abruptly. We expect that it shall neither come nor go without warning, but that it shall be a product of the past and a factor of the future.

Law is continuous. If at any time oxygen and hydrogen should change their combining proportions and unite in equal weights to form water, we should have a break in the continuity, not of existence or of phenomena, but of law. Or if

* *The Principles of Science*, W. Stanley Jevons, p. 616.

† *Credentials of Science the Warrant of Faith*, Josiah P. Cooke, p. 274. [Professor Cooke supposes that crystals may appear without warning.]

at any time gravity should change the direction of its action to one at right angles with the line joining the gravitating particles, we should have another conspicuous breach in the continuity of law. We do not expect such breaches to occur, and we demand that they shall not occur.

Now, we have learned by experience not to expect a break in any of the continuous phases of nature. We expect material existence to continue uninterrupted, however much its forms may change; we expect varying phenomena to pass successively through all the points between the extremes of their variation, and not to go by leaps; and, finally, we expect the laws of the visible universe to be rigidly continuous. We expect and demand that the processes of the universe shall, under like conditions, be the same every-where and always. We expect and demand that the state of the universe at any one instant shall be the outcome of the state immediately preceding and the forerunner of that immediately following.* We expect the state of the universe at any instant to be both the historian of the preceding instant and the prophet of the one next succeeding, and, consequently, the historian of all the past and the prophet of all the future. Now, we are led to expect and demand all this by virtue of what is known as the law or principle of continuity. La Place has said that a perfect knowledge of the universe at any one instant would be the key to a perfect knowledge of the universe in all its parts and in all the stages of its duration, past as well as future.†

By the law of continuity, then, is meant the uninterrupted progression of the phenomena of the universe according to the principle that the progression at one point of the universe will, under like circumstances, be the same at any other point; and the progression at any epoch of duration will, under the same circumstances, be the same at any other epoch. This law

* "Nous devons donc envisager l'état présent de l'univers, comme l'effet de son état antérieur, et comme la cause de celui qui va suivre."—*Théorie Analytique des Probabilités*, La Place.

† "Une intelligence qui pour un instant donnée connaîtrait toutes les forces dont la Nature est animée, et la situation respective des êtres qui la composent, si d'ailleurs elle était assez vaste pour soumettre ces données a l'analyse, embrasserait, dans la même formule, les mouvemens des plus grands corps de l'univers et ceux du plus léger atome: rien ne serait incertain pour elle, et l'avenir, comme le passé, serait présent a ses yeux."—*Théorie Analytique des Probabilités.*

means the oneness of the universe, both in space and duration, and it demands that every phenomenon shall be related to all other phenomena, whether simultaneous, past, or future. It carries with it what is ordinarily meant by the expression, "the uniformity of nature," and includes, besides, the unbroken flow of the phenomena of the universe in all of its parts and in all stages of its history.* Now this principle of continuity is the foundation of science, for it is the warrant of all induction; and by induction alone does science increase the possibilities of human knowledge. Any system that proceeds in harmony with this law is to that extent scientific; and any system that demands a real breach of the law is necessarily unscientific.

It is the purpose of the present article to inquire into the bearing of this law upon the Christian religion, with the view of ascertaining, if possible, whether the Christian system is of necessity unscientific. I do not undertake to inquire whether it is, as a matter of fact, a system of truth; but whether, by necessity, it rests on an unscientific foundation. In order to avoid unnecessary complications, I shall in this investigation assume the unlimited application of the law to the visible universe, although I am unable to see that the law, as we conceive it, is not apparently violated whenever it encounters the volition of a finite being. It is easy to see that the law can account for the natural bridge of Virginia; but what of the Brooklyn bridge? Nevertheless, since scientific opinion is divided upon the question as to whether volition itself may not be a link in the chain of continuity, I shall leave the entire question of volition out of the account, and proceed on the hypothesis that the principle of continuity is of universal dominion. Let the only limit, then, to the application of the law to the universe in all its parts and in all stages of its duration be our ignorance of what the law and the universe really are.

Let us now proceed to apply the law of continuity to the visible universe, as both the law and the universe seem to us, remembering that in the present stage of knowledge we cannot reach absolute conclusions. By the visible universe I shall mean the sensible masses distributed through space, such as the sun, planets, stars, comets, and the nebulæ.

* *The Correlation of Physical Forces*, Grove, 6th ed., p. 181, *et seq.* *The Principles of Science*, p. 619, *et seq.*

I. I shall temporarily assume that the masses of the visible universe are finite; that is, that the atoms constituting them are not infinite in number.

1. If the atoms are finite in number, the energy of these masses is, and has always been, finite in quantity. Let us take the most extreme case, and regard these atoms as having fallen from infinity to their present position. We must, therefore, regard them as having been in the act of falling forever. But however far back we go into the past, the potential energy due to the separation of the atoms is rigorously shown by the calculus to have been finite, even though they were originally separated by infinite distances. Therefore, if these atoms have been falling forever, their potential energy has only been diminishing from an original finite limit. The kinetic energy due to the transformation of this finite store of potential energy is, therefore, finite; and since any assumed original kinetic energy could not have been infinite—the number of atoms being limited—the total sum of the energy of the visible universe is, and has always been, finite.

It is a fact beyond question that the visible universe is parting with its energy. The planets are radiating it toward every quarter of the celestial sphere, and only an infinitesimal part is returned by reflection or re-radiation from the orbs of space. The sun himself is radiating energy at an enormous rate, an inappreciable part of which is intercepted by the planets, and a still smaller part of which is returned to his diminished store. What is true of the sun and his planets in this respect is, by the principle of continuity, true of all suns and systems of worlds. The visible universe is, therefore, losing its energy. If it is now losing energy, then, by the law of continuity, the same was true a thousand years ago—a thousand ages ago—indeed, the loss must have been going on forever. But though this be true, it does not follow that its energy, even though finite, could be exhausted in a finite time, since the original rate of transformation of potential energy would have been infinitely slow. In the absence of any evidence to the contrary, mechanics would, therefore, lead us to the conclusion that the visible universe may have had an infinite past,* and the law of conti-

* [Nevertheless, the conditions necessary to such a conclusion, though perhaps conceivable, would scarcely seem to be possible.]

nuity might run backwards forever without being required to account for the energy of the universe. But is there any evidence to the contrary? It is well known that a gaseous body in a free space grows hotter by cooling. Assume such a body acted upon by no forces except its own gravity and the energy of its atoms. It radiates energy into the surrounding space and at once becomes cooler. Immediately upon this loss of heat the gravity of its mass, having less energy to oppose, draws the particles nearer the center; that is, the gas contracts, and it does so by a fall of its parts toward the center. The body thereby becomes denser, and the mean energy of its particles is accordingly increased. The particles have lost potential energy, but have acquired additional kinetic energy, and it can readily be shown that the gain of heat in the contraction is greater than the loss of heat which occasioned the contraction.* A gaseous body, then, upon cooling contracts, and upon contracting grows warmer than it was before the contraction occurred; and thus the temperature will steadily rise until near the time when the mass begins to liquefy. After liquefaction the body will lose heat more rapidly than the contraction can restore it.

If the sun is a perfect gas, he will continue to contract and grow hotter until he begins to approach the liquid state. Then radiation of heat will take place more rapidly than contraction can restore it, and the great luminary will begin to grow cooler. Until that time comes—if it has not already come—the sun must grow hotter. If he has already reached or passed that stage, then at some time past, while yet a gas, he reached his maximum temperature. Beginning at that time and going backward, we find the sun expanding and growing cooler, his actual heat being converted into potential energy as the particles separate farther and farther from the center. Let us, by the law of continuity, carry this process back to the time when the sun filled all the space of the solar system, extending far beyond the orbit of Neptune, and, perhaps, crowding closely upon the territory of the nearest star. His particles then possessed, comparatively, little kinetic energy, but immense energy of position. Now the heat of the sun at the present time should at least be equal to the amount generated by the fall of these particles through this immense space to their present position

* *Popular Astronomy*, Newcomb, p. 508.

in the sun, less the amount of heat radiated during the entire time of the fall. The larger the original dimensions of the sun the greater will have been the amount of heat generated by the fall; but it is susceptible of easy demonstration, that if a body had fallen from infinity toward the center of the sun, its velocity at his present surface would be finite, and would be less than four hundred miles a second. Therefore, if the sun originally filled all space—which he could not have done—and has been contracting and rising in temperature forever, the total amount of heat generated through the infinite period of contraction would be finite. It is estimated within a reasonable degree of approximation that the total amount of potential energy transformed during an eternal fall of the particles of the sun from infinite space would be sufficient to maintain the present expenditure of energy for about eighteen million years.* Or, in other words, the amount of energy generated by the contraction from infinity would be eighteen million times what the sun now radiates in one year. If we assume for the moment that the transformation of his potential energy has been the only source of his heat, then the actual amount of heat radiated during the past must have been less than eighteen million times the present annual expenditure by the entire amount of his present kinetic energy. If the rate of his radiation for the past few million years has been the same as at present, then the total amount of heat generated by an eternal contraction would have supplied the expenditure for less than the past eighteen million years. If his rate of radiation in the past was different from that at present, the only effect of the hypothesis would be to change the figures from eighteen million years to some other finite period. If the past rate were equal to that at present, then eighteen million years ago the diameter of the sun could scarcely have exceeded three million miles; if less, then his diameter at that epoch would have been less than three million miles. It seems a violent assumption that his rate of radiation with a surface corresponding to his increased diameter could, in spite of his lower temperature, have been very much less than at present.† We are thus driven to the remarkable

* *The New Astronomy*, Langley, p. 100.

† *Popular Astronomy*, Newcomb, p. 511. [Professor Newcomb says: "The probability would seem to be on the side of a greater total radiation."]

conclusion that the sun must have been transforming potential energy forever in order to have supplied the expenditure of the last eighteen million years; that is, that the sun must have existed from eternity in order to have commenced his existence eighteen million years ago, or at some other finite period in the past! If there were any original sources of heat besides his potential energy, they must have been finite in quantity, and, unlike his original store of potential energy, exhaustible in a finite time; and, consequently, their only effect would be to extend the history of the sun farther back into the finite past. It would seem necessary, then, on any substantial hypothesis, that the sun must have received energy from some source at a finite date in the past. Science knows no such adequate source.

What is thus true of our sun would seem to be true of all suns. That is to say, there seems to be more energy in the universe than is due to its original potential amount, even on the extreme supposition that the atoms were originally separated from each other by infinite distances. The law of continuity, then, drives us to the conclusion, either that energy has been added to the universe in time, or that the universe itself existed eternally before it began to exist at all. The second of these alternatives is absurd, and the first demands a breach in the principle of continuity at the epoch when the added energy first appeared; for this new appearance of energy would be a phenomenon without a predecessor. But if we must admit that energy has been added to the universe in time, we shall greatly simplify the problem by admitting at once that the visible universe itself appeared at a finite epoch in the past. We have, then, in the case just examined, an apparent break in the law of continuity, namely, either the original appearance of the universe in time, or the original appearance of its supplementary energy.

2. Let us now apply the law of continuity to the phenomena of life in the universe. It is well established that life cannot be manifested outside of a certain limited range of temperature. At the present time the earth and, perhaps, one or two of the planets are well adapted to be the home of life; but has this always been the case? The earth, being a solid, is losing energy more rapidly than its contraction can restore it, so that, leaving out of account the heat it receives from the sun, it is

steadily becoming a cooler body. So far as its own independent energy is concerned, it was warmer a thousand years ago than now, and still warmer a thousand centuries ago. By the law of continuity we go back to a time when the heat was sufficient to keep it in a liquid condition, and still farther back to a time when the heat was so intense as to hold it in the state of a gas. About the time it ceased to be a perfect gas it reached its maximum temperature, and, whatever may be said of subsequent times, it cannot be doubted that the heat at this maximum point was so intense that life could not exist. There has, then, been a time in the history of the earth when life was impossible either on its surface or in its interior. Whether the other planets are at present the theater of life or not, the law of continuity points unmistakably to a past period when their heat, like that of the earth, was too intense for the phenomena of life; for at one period or other all the planets and satellites reached that stage of development just before liquefaction when their heat was at the maximum. The sun himself is doubtless near that period at the present time, and life is now impossible anywhere on his surface or within his fiery depths. Wherever life may have first appeared, it is certain that once there was no life within the limits of the solar system. What is true of our sun in this respect is true of all suns, and what is true of our planet is true of all planets. The stars are now too hot for the abode of life, and their circling planets are either now too hot or were so at one period of their history. The law of continuity, then, drives us to a point of time in the past, subsequent to the first appearance of the visible universe, when life did not exist. The subsequent appearance of life is a fact that cannot be too strongly emphasized. The original appearance of life and the original appearance of the visible universe are two distinct and non-contemporaneous facts. The point of time at which the oldest of the fiery worlds reached its maximum temperature was long after the first appearance of the visible universe, and the point of time at which life could first flourish in that oldest world was long after it had reached and passed its maximum temperature. Consequently, at some definite time in the past, since the first appearance of matter, life came into the already existing universe. Whence did it come? Let it be admitted that the law of con-

tinuity can trace life back to its first appearance. Standing at that point of time, we see on this side life, but on that side no life. Somewhere and somehow, from out of a lifeless universe, there came a new and hitherto utterly unknown phenomenon. But is the presence of a new phenomenon fatal to the law of continuity? By no means. A crystal was at one time a new phenomenon, and so were thousands of other facts on their first appearance, but these are regarded as instances of the action of the law rather than as cases of its failure. So the phenomenon of life on its first appearance did not necessarily oppose the law of continuity. But did it in fact oppose the law? If we could trace the phenomena of crystallization back to the first crytal, but were unable to find a case of crystallization at the present time which did not depend on the prior existence of another crystal, we should be compelled to regard its first appearance as an apparent break in the law of continuity. This law demands that if a crystal requires a pre-existing crystal now, it must always have required it; so that if any crystal ever came unannounced, the law of continuity would have failed at the point of its coming. Similarly, if life at the present time should always come heralded by pre-existing life, but if on its first appearance it came unheralded, then its first appearance would be an apparent failure of the law of continuity. Its original coming would not be a breach of the law simply because it was a new phenomenon, but because its first appearance would not follow the law according to which it now appears.

What, then, is the law according to which life now appears? Does it come heralded or unheralded? Does it start up without warning, or is it always foreshadowed by pre-existing life? Is it the gift of life or of death? Science has but one answer to these questions. Professor Tyndall says: "No shred of trustworthy testimony exists to prove that life in our day has ever appeared independently of antecedent life." If life is now the gift of life alone, then the law of continuity requires that it shall always have been the gift of life. The law of continuity has carried us back through developing worlds to the beginning of life, but it cannot go a step farther. Life did make its first appearance in time, but it came in the face of the law of continuity, which declares that spontaneous gen-

eration then and there would demand spontaneous generation here and now. We have in this case a second apparent failure of the law of continuity.

3. Let us now turn from the past to the future, for this wonderful law is prophet as well as historian. Let us begin with the moon. Her pathway around the earth does not lie through an absolute vacuum, but she must make her way through the invisible ether with which science has filled space as the medium for the transmission of energy. The effect of her friction with this invisible ether is to shorten her distance from the earth, and to increase her velocity; so that, after the opposing effect of the terrestrial tidal wave shall have been sufficiently reduced, she will go circling around the earth in a diminishing spiral, but with increasing speed, and will at last, with fearful momentum, plunge into the earth from which she originally sprang.* The time required to bring about this catastrophe will be inconceivably great. During this immense stretch of duration the earth will, doubtless, have cooled down below the point at which life can exist, and the sun himself will have parted with the most of his transformable energy. But when the collision of the moon with the earth shall take place, a vast amount of heat will be generated. While this heat will not restore the earth and moon to their original condition—because of the immense loss of energy in the meantime—it will, doubtless, restore the united moon and earth to a temperature at which life may again begin to flourish, provided, perchance, any living germs may have survived the intense heat of the collision and the intense cold of the æons preceding the catastrophe. But the combined earth and moon will ultimately cool down below the life limit, and in diminishing spiral finally fall into the sun, who shall already have received Mercury and Venus, and who shall in turn gather home his entire family of planets, asteroids, meteors, and comets. The law of continuity, then, definitely reaches forward to a time when the solar system shall be consolidated in the central sun, whose energy shall be very great, yet short of its original quantity by the total amount radiated into space during the intervening period.

If living germs should, perchance, survive the shock as the

* *Treatise on Natural Philosophy*, Thomson and Tait, vol. I, part 1, p. 258.

planets come plunging into the central sun, the consolidated mass of the solar system would, doubtless, develop into a stage when life could again flourish. During the vast periods that I have described, the sun himself will, by the laws of gravitation and ethereal friction, have been approaching some other sun of similar experience, and, sooner or later, these bodies will come together; and these in turn will unite with other consolidated suns and systems, until at last the matter of the visible universe will all be gathered into one mass of stupendous but finite dimensions. If life shall have survived the countless alternate extremes of frozen and burning worlds, and appear in this ultimate globe, it will then stand face to face with its final enemy. When this isolated globe shall have parted with a definite amount of energy, and reached a definite temperature, life will take its final departure from the universe. We thus see in the finite future a third apparent failure of the law of continuity.

If it be objected that the law of continuity itself demands that life should cease when it reaches the lower limit of its possible existence, and that its final disappearance, instead of being a failure of the law, will be an instance of its action, let me suggest that we imagine ourselves standing on that dead world of the future at any time after life has taken its departure, and that we start backward on the track of continuity. When we reach the point at which life disappeared, we are brought to a halt. On the future side of that point the phenomena of life are not only unknown, but impossible. When we reach that point in our backward trace, the phenomena of life are still unknown and impossible. Chemical action will, on the backward trace, reappear at the point where it disappeared, because it does not imply previous chemical action. But when, on the backward trace, we reach the point at which life disappeared, it will not reappear, because life pre-supposes existing life. The final disappearance of the life of the universe will, therefore, equally with its original appearance, be an apparent failure of the law of continuity. That is, the two gates of life—the one by which it entered the visible universe, and the one by which it will take its departure—swing outward. The law of continuity can open both of these gates from within the living universe, and go back into the past realm of

death before life had appeared, and forward into the realm of death from which life shall have forever disappeared, but when it approaches the living universe from either the past or the future dead universe, it finds both gates closed against its entrance.

4. Let us take one more look into the far future, and follow the final globe after life shall have taken its departure. This body will at last part with all of its transformable energy and reach the temperature of outer space, after which no further change can occur. The law of continuity bears irresistibly on toward that final period in which no change can ever take place. Between now and then the stretch of duration is inconceivably great, but it is measurable in finite units. When that time shall come, the law of continuity will reach its last great failure. For, putting ourselves in imagination on that final globe in its last estate, we can take no backward trace to the time when change ceased. We can follow the law of continuity only by means of the change it necessitates, and in a changeless universe we can get no starting point at which to begin the trace of the law. The final disappearance of transformable energy from the visible universe will, therefore, equally with its original appearance, be an apparent break in the law of continuity.

I have thus far assumed the universe to be finite, and have thereby been able to point out four apparent great failures in the law of continuity; namely, the original appearance of the energy of the universe, the original appearance of life, the final disappearance of life, and the steady dissipation and ultimate disappearance of the transformable energy of the visible universe. On the assumption that I have indicated—namely, the finiteness of the universe—and under the full liberty that I have allowed myself—namely, to apply the law of continuity irrespective of only a limited knowledge of the universe—we cannot shrink from the results of our investigation up to this point. From the terms imposed upon the inquiry at least four failures of the law seem inevitable.

II. But let us change our assumption, and now regard the visible universe as infinite, still reserving our right to apply the law of continuity with safety provided we apply it with caution.

1. Let us first look forward. So far as I can see, the law may continue unbroken forever. By the processes just described satellites will coalesce with their primaries, planets will fall into their central suns, system will collide with system, and the consolidated mass will increase in size until the mind becomes staggered at the colossal dimensions; but as matter is now assumed to be infinite in quantity, these enormous masses will be infinite in number, and will forever approach toward infinite dimensions; and the universe, though forever parting with its energy, will never become inert.

Though it is scarcely conceivable that life could survive these countless shocks of worlds, with the alternate extremes of heat and cold, yet the stages of development in different parts of the universe might be so unequal that the environment essential to life could exist in one world while the catastrophe was being enacted in another; and if it were possible—which I neither assert nor deny—that life could be carried from world to world, the law of continuity might remain unbroken forever.

2. But if we look backward instead of forward into an infinite universe, do we see the same vision? Not so. On the contrary, when we go backward along the track of continuity into a universe of infinite energy, we find that, though infinite in extent, it must have had its origin in time. For if an infinite universe had been developing from eternity the central masses would now, by the processes described, approximate infinity in size.* But it is certain that the orbs of the universe are finite in dimensions; they must, therefore, have been developing through a finite portion of duration. The law of continuity, then, leads us back to a beginning of the universe, even though it be infinite in magnitude, and at the beginning the law would seem to fail.

3. And further, when we consider the phenomena of life in connection with an assumed infinite past of the universe, the very hypothesis of eternal existence, whether of life or of matter, becomes self-destructive. Though we assume the past eternity of the visible universe, nevertheless, the environment under which life can flourish being limited, life itself must have first made its appearance in time; for if the limited environment under which life could flourish existed from eter-

* *The Unseen Universe*, Stewart and Tait, p. 166; also p. 214.

ity beyond the circumference of our own experience, however confident we may be of its indications within that circle. And it is sheer folly to assume that we can confidently apply the law in all parts of the universe and in all stages of its duration. Not that the law does not hold every-where and always, but that in our ignorance we do not know what the law really is. The inhabitant of the torrid zone may say that the law of cooling water is contraction; the dweller in the temperate zone may say that its law is contraction down to four degrees and then expansion; but what finite being really knows the law? What finite being can say that there is no law behind the law, and that the time may not come when a wholly different behavior of cooling water will appear? If it is the law that water shall contract down to four degrees and then expand, who can say that it is not the law that it do so behave in this epoch of duration, and behave differently in a past or future epoch of duration? Who can say that there are not cycle and epicycle in law, and that the fundamental law of continuity is not the ultimate law of cycle and epicycle? I may be permitted to refer to the oft-quoted calculating engine of Charles Babbage,* though for a purpose somewhat different from that which is customary. He showed that it was possible for a finite intelligence to construct a machine which would work for any assignable time according to a given law, and at any arbitrary point in the future change its treadmill work and proceed for another indefinite time according to a wholly different law; and that it could thus continue its changes of law any assignable number of times. If the machine were counting off natural numbers, and had gone consecutively from one to a hundred million and one, what would be the probability that the next number counted off would be a hundred million and two? It would seem, at least, to be as great as that an unsupported body will fall to the earth; but lo, the next number is a hundred million ten thousand and two, and a new series begins according to a new law; and so on indefinitely. Now, what is the ultimate law of this machine: that numbers shall succeed each other in a given order, or that the different laws according to which the numbers proceed shall follow each other in a given order?

* *The Ninth Bridgewater Treatise*, C. Babbage, Second ed., pp. 33, *et seq.*

There seem to science to be four abrupt breaks in the great law of continuity. But what is the ultimate law of continuity? Is it that the phenomena of the universe shall follow each other in a given order, or that the laws by which the phenomena proceed shall succeed each other in a given order? Is it merely that life comes from life, and death from death; that nothing comes from nothing, and something from something; or that through one cycle of duration absence of life shall be the law, and that through another cycle life and volition shall be the law, and that through still other cycles other laws shall predominate unknown to us who flourish in the present epoch of duration? I must confess that I cannot resist the conviction that the fundamental law of continuity is the law according to which the cycle of laws proceeds, and that the very breaks of visible continuity are instances of the action of the ultimate law. But whatever may or may not be the ultimate law of continuity, one of two propositions is certainly true; namely, there are either some real or some apparent breaks in what we know as the law of continuity. For my part, I do not believe in a failure of this fundamental law. I cannot believe that it has ever failed in the past, or that it will ever fail in the future. I may not know what the ultimate law is, but whatever it may be, I can only conceive it as being "the same yesterday, to-day, and forever." Yet I cannot escape the conclusion—for the law itself drives me to it—that either it has failed in fact, or it seems to have failed. Let him who will choose the first alternative; as for me, I must choose the second, for I cannot consent to subject faith to a deadly insult. . . .

If a failure of the law of continuity is possible in four instances, whether they be real or apparent, the same is possible in any number of instances. If science is not unscientific even though it seem to demand these failures, no other system is necessarily unscientific if it seem to demand failures in the law. The Christian religion, like science, seems to demand a failure in the law. It is not thereby necessarily unscientific. The Christian religion presents a series of phenomena thrust into the present epoch of duration that seem to strike directly athwart the law of continuity; but this fact alone need cast no scientific discredit upon the system, for science demands as much for itself. The pivotal assumption in this great system

is the one that seems most conspicuously to clash with the law, and if this assumption could be made valid all the minor postulates might easily be possible. The central assumption is that One who had died subsequently lived again.* That a dead man should return to life is apparently a failure of the law of continuity; and while we should be very careful how we accept the evidence of such a phenomenon, we should be equally careful lest we misapply the law of continuity to such a case. We should persistently refuse to believe that a dead man had returned to life unless in so refusing we were driven to the alternative of believing another equally conspicuous break in continuity. Mind as well as matter has its laws. Now, if the evidence of the proposition that one who had died rose again should be such that to deny the proposition would subject the law of intellectual continuity to a greater strain than that to which the law of physical continuity would be subjected by the assumption of the resurrection, then we should be driven to accept the fact of the resurrection. That is, if the resurrection is a breach of physical continuity, but the evidence of the resurrection is such that to disbelieve it would be a greater breach in intellectual continuity, then there is no alternative but to accept the smaller breach as against the greater. The laws of mind are as inexorable as those of matter. If, when the laws of matter seem to turn back upon themselves, as in the resurrection of a dead man, we call it a break in the continuity of nature; no less conspicuous is the break when the laws of mind turn back upon themselves, and judgment loses its alignment, reason its measuring unit, and faith the needle that points to the eternal poles of truth.

Whether, as a matter of fact, the evidence of the resurrection is of such a character that its disbelief would strain the law of intellectual continuity, is a question that does not concern the present investigation. The ultimate question with which this discussion is concerned is, whether any one has a right to say that the evidence of the resurrection cannot be conclusive since the resurrection itself would be a breach of continuity; or, in other words, whether the Christian religion is necessarily unscientific because its central claim appears to clash with the fundamental principle of science. Whatever

*1 Cor. xv, 14.

may or may not be the evidence of the resurrection, we have found that the hypothesis of its reality is not necessarily unscientific, since science itself demands equally conspicuous breaches of apparent continuity. It is no more probable that the original phenomenon of life should be abruptly thrust upon one epoch of duration from out of a lifeless universe than that life should, at another epoch of duration, come back into a living universe in which it had previously existed—for this is the essence of the resurrection. In the one case we have life, *de novo*, out of a lifeless universe; in the other, life returning, after a limited absence, back again to life. If the resurrection was an abrupt phenomenon in the history of man, no less was the original advent of life an abrupt phenomenon in the history of matter; and I leave the reader to judge which waited the longer, man for the resurrection, or matter for the first appearance of life. And, after all, who knows that the continuous reign of the Christian system in the world is any more a breach of continuity than the continuous reign of life in the physical universe? For who knows the ultimate law of continuity?

Let me sum up in a word the result of this investigation. There are in the history of the universe some apparent breaches of the principle of continuity. Other apparent breaches are, therefore, equally possible. As science demands some apparent failures of the law, any other system may equally demand failures without thereby becoming unscientific. Whether such a system be really unscientific or not is a question of fact, and not necessarily a question of how it stands related to our conception of the law of continuity. The Christian religion, like science, is not to be judged by its apparent strain upon this law—for no finite mind completely knows the law; but, like science, it is to be judged by the ends it proposes, and the means by which it seeks to achieve them. "By their fruits ye shall know them."

John P. D. John.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

Is education a function of the Church? The theory that the State should provide schools for its youth is unobjectionable; indeed, a majority of its citizens hold that by taxation and otherwise the means should be secured for erecting school-houses, paying teachers, and supporting a school system that shall accomplish the general education of the youth of school-age within its borders. It is evident that unless the State shall assume the great responsibility it will not be discharged, and ignorance will unload its horrors upon the commonwealth. Granting that the general duty rests upon the civic organism to take care of its youth, it is questionable if it can do it thoroughly, or if it can secure to all the best opportunities for refined culture and a broad religious scholarship. In other words, there is a limit to the educational function of the State. It should provide for the common or average education of the youth; it should produce its own scholars, statesmen, rulers; but it is doing the common work imperfectly, and the higher work is either not done at all, or done so one-sidedly, or so self-contradictorily, or so negligently, or so compromisingly, that the Church founds an argument for its intervention in the cause of education that cannot be easily answered. The policy of opposition of the Roman Catholic Church to the public-school system of the country is grounded, not in the inefficient education afforded by the system, but in the fact that the education is not religious, or that it is not Roman Catholic. Hence the parochial school system of that Church. Without doubt its object is to destroy the public-school system and substitute its own, that Roman Catholicism may be intrenched in the continent. It cares not for the youth or their education, but for the Church, to whose interest every thing must be subordinated or sacrificed. The Protestant conception is to the effect that, as the State is incompetent or unwilling to provide adequate facilities for both the common and larger, or religious, culture of youth, the Church is justified, not in arraigning the State, but in supplementing its provisions by schools that combine religion and culture in just proportions, and that will fulfill the idea of education in its etymological, and therefore truest sense. It does not oppose, but perfects, the system; it does not antagonize, but approves and extends, the common provision; it does not criticise, but associates with the secular higher educational agencies for the improvement of youth. In execution of this idea it plants schools of denominational characteristics among the freedmen; it establishes colleges and universities in every State of the Union; it raises endowments on Christian and patriotic grounds, claiming that its schools are schools of morals, patriotism,

philanthropy, and religion; and, having in view the weal of the country as well as the prosperity of the Church, it adopts liberal courses of study and secures a broad and generous scholarship for aspiring and well-endowed youth. The genius of the Protestant school; its affiliation with governmental ends; its harmony with civil polity; its breadth of scholarly results; and its implantation of religious principles in the minds of its students, distinguish it from the narrow, centripetal Roman Catholic system, and commend it to the generous consideration of our constantly increasing American citizenship.

The cultivation of a thankful spirit is one of the safeguards against the selfishness and the vainglory so natural to the prosperous and fortunate. Great wisdom is also needed to prevent the perversion of gratitude into a means of self-exaltation and forgetfulness of the extra-human source of good. The American citizen is prone to boast of his national inheritance; of the vast acreage of grain, of the mountains of gold and silver, and of the navigable lakes and rivers that make up the territorial republic. He is also proud of the institutions of civil liberty secured to him by the patriotism of the fathers and the sacrifices of their sons in times of war, and of their labors in times of peace. He believes no other country to be so rich in absolute resources, so great in positive possibilities, and so manifestly under the guidance of divine Providence as the "land of the free and the home of the brave." Hence, his songs, his prayers, his proclamations, his addresses, and his activities speak in exalted terms of the greatness of the nation, and of God as its chief patron and defender. The recognition of the Republic, its history, its achievements, its reserved forces, and the probability of its still higher and broader development, instead of exciting to deeds of benevolence, humility, and a broad-minded spirit of loyalty to national purposes, may but stimulate to greed, self-satisfaction, and self-glorification. We need to think of other things besides corn, potatoes, iron, oxygen, and gold, and to look beyond the national horizon if we would appreciate the divine plan respecting the nation and ourselves. David said, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased;" that is, there is occasion for greater gladness over some things than over corn and wine, though they have increased. Thanksgiving for material things tends to materialism of thought and affection, as brooding over individual successes tends to egotism and selfishness. God's providence is greater than his bounty; God's plan broader, richer, than a continent. Forgetting the material limitations of life, let the devout soul meditate upon God in history, from which the divine idea flashes, now on the edge of events and then from the very center of august movements; or, interpret the divine dealings with nations, God using them as his agents, as Babylon, Carthage, Greece, Rome, England, and Germany, overthrowing those not in sympathy with his purposes and preserving those in co-operation with himself; or, study special providences in the great leaders of the world, from Abraham to

Luther and from Luther to Lincoln; or, commencing with Pentecost, trace the permanent history of the Christian Church in the world, noting how it overcame persecution in all lands, triumphed over the Roman empire, and is installing itself in all nations as representing the spiritual purposes of the Almighty; then will gratitude grow from a small beginning into an expanded and refined consciousness of the divine Presence in the world's universal life. The corn disappears; the fields are dim; the mountains are faded away; even the nation loses its outline, and God and man once again meet on Sinai to rehearse the law and on Calvary to hear the sweet and lingering notes of redemption.

The subject of eternal retribution for the wicked is rather forbidding than inspiring, and few there are who consider it with any thing less than a mournful faith respecting it. One with the spirit of a Nero, or saturated with the ultra-predestination of an obsolete theology, might dwell on the sulphurous fate of the ungodly with some satisfaction; or another, touched with a merciful spirit, but recognizing the stern demands of justice and the necessity of the triumph of holiness, might approve of their final doom; but in either case the catastrophe of perdition, as supposed to occur in the case of the unregenerate, is an awful phase of revelation that tender souls would banish from contemplation. It is not surprising that ingenuity has exhausted itself in the vain attempt at allegorizing the word "hell," or stripping it of its eternal significance. It is not surprising that some theologians, under the stress of the plain declarations of the divine word, have so interpreted the atonement as to make possible the salvation of the race, and, therefore, the unnecessity of a place of punishment. It is not surprising that the most plausible arguments that skill, or logic, or philosophy could invent have been advanced in proof of the belief that the divine administration could not justify itself before the universe by decreeing, for whatever cause, the eternal banishment of a soul from the divine presence into regions of perpetual darkness and woe. One of the stock arguments of the Universalist is, that eternal punishment for temporal sin would subject the eternal Judge to the charge of inequality in administration, and wreck the throne itself. He concedes that infinite punishment for infinite sin would be just, but infinite panishment for finite sin would be unjust, out of all proportion, and impossible in a being governed by goodness, wisdom, and justice. But the Universalist revolted too soon against the orthodox theology, and certainly misinterpreted it; for it does not hold that infinite panishment is inflicted for finite sin. This theory is an invention of the Universalist. St. Mark suggests that sin is eternal in spirit, or of the nature of eternal enmity against God, and so he speaks of it as "eternal sin," on account of which eternal punishment will logically follow. Sin commenced, unless checked and overcome by some redemptive process or agency, will continue and become eternal; and when it has entered upon an eternal course, as it will at the close of this life, it also enters upon eternal punishment, the punishment

paralleling the sin. In this world there is opportunity for reform, and the apparatus of redemption is at hand; but in the world to come all agencies and influences surrounding the ungodly contribute to the perpetuity of sin and compel the perpetuity of penalty. It is a misstatement of our theology to declare that it teaches the doctrine of eternal punishment for temporal or finite sin; but it is true to say, that, receiving the Scriptures as the source of spiritual knowledge, orthodoxy declares eternal punishment for eternal sin.

Wanted! A history of the Christian Church in which the personal bias of the author will not appear; in which its progress will be detailed without reference to the presbyterial and episcopal principles, except as they are the prominent factors of the record; in which denominationalism will be subordinate and the truth of history supreme; and in which, when denominationalism is clearly a necessary part of the past, it shall receive dignified and impartial discussion. It is not a Roman Catholic history, nor a Protestant history, nor a denominational history that is wanted, but a history in which such influences will not be patent in the author's work. This is a difficult requirement. The historian writes according to his prejudices, as is evident in Gibbon, in his Decline of the Roman Empire; Hume, in his History of England; Stanley, in his History of the Jewish Church; Farrar, in his Account of Early Christianity, and Fisher and Blackburn, in their histories of the Christian Church. Nevertheless, such a history as we have described is needed, and such an historian must sooner or later appear. Blackburn's history is veined with the presbyterial principle, and from the stand-point of Methodist partisanship is objectionable. We must express surprise that, as Methodism has scant recognition in its pages, and for other reasons, it is in the course of study for traveling preachers. In Professor Fisher's able work Methodism is compressed into two pages and a half. Of these brief notices we do not complain; but rather of the theoretic spirit that haunts the historian and pervades every page of his record. The Church is waiting for a Samuel, or a Luke, or a Macaulay, who will trace the career of the Church from Pentecost to the present time, elegantly, compactly, completely, and without partiality or hypocrisy.

The seventy-first volume of the *Methodist Review* is closed with this number. With becoming modesty we may report that the record of the present year, whether it relates to patronage or permanent influence, is entirely satisfactory to those interested in its publication and in its prosperity as one of the standard periodicals of the Church. The subscription list has increased fifty per cent., the largest increase in any single year of its history, and the total list is larger than it has been in forty years. August Comte says "*Savoir c'est prédire*" (to know is to predict); but, knowing what has already been accomplished, we shall not venture to predict what will be achieved. However, it is believed that, with the full co-operation of the pastors, the present is but the beginning of a still larger

circulation, and a more commanding influence in the aggressive work of the Church.

The examiner of the successive numbers of the year will observe that the *Review*, while maintaining Methodist thought and dialect, has so widened its scope as to include all the special functions of Christianity; and that, while defending the larger faith, it has aimed to stimulate along the more reserved lines of Christian scholarship and activity. Our contributors have not all been Methodists, nor were all residents in this country; but many of them have been the leaders of thought in other denominations, and some of them sprightly writers in the old world. Though Robert Browning declines to write for periodicals, and some may be indifferent to the needs of this kind of literature, there is no loss; our contributors are so numerous as to embarrass us; but no one should write for a magazine or review who is not willing to be refused. On this plan we have established an agreeable *entente* with a large number of writers in this country, and we anticipate a larger list another year.

In its particular work, the *Review* has become the leader of the opposition to the destructive tendencies of Higher Criticism, as exhibited by certain college professors in this country; and it has made rationalism a living issue. So pronounced has been the editorial position of the *Review* that the Higher Critics have been compelled to answer; and it is significant that their answers consist chiefly of denials, explanations, admissions, and insinuations, without disposing of the proofs advanced against them, without changing public sentiment, except to intensify it against their position. Some of them have passed through various stages of conviction since the arraignment, posing first as defenders of themselves or their views; next wishing to be taken as martyrs, assuming to be persecuted for truth's sake; and finally, pleading like repentant sinners to be forgiven as they have been misunderstood, and did not intend to go so far, or mean so much, or disturb the peace as they find they have done. It is gratifying that they have been compelled in reply to avow orthodox positions, thereby renouncing former assumptions, and neutralizing the evil of their injudicious bravery in pushing criticism against the Bible. While the personal feature of the controversy is thus eliminated, the *Review* will devote special attention next year to biblical questions, especially those involved in Higher Criticism, and to this end it has arranged for a series of articles on Old Testament books from the strongest scholars in America. The *Review* will also recognize the adverse tendencies of literary and scientific thought, and American conditions, and the symptoms of our civilization, taking issue with theories at variance with a sound science, or opposed by constitutional guarantees and the natural rights of man. We may safely promise our patrons a periodical that will not be behind the times, or be contrary to the times, except to institutions, customs, laws, hypotheses, and organizations that threaten the rights of religion and the sphere of liberty. With gratitude to the divine Father for protection and guidance, and with a full sense of appreciation of the support of the Church, we close the volume only to open another.

CURRENT DISCUSSIONS.

ORTHODOXY.

THE word "orthodoxy" is crowded with history. To the student of religions it embodies more theology, more controversy, more evolution, and more scholarship than any other word in comparative religious philology. In the broad sense it carries him back to the polytheistic religions of Athens, Rome, Egypt, and Babylon, which demanded of their subjects as unimpeachable loyalty to the prevailing religions as Christianity ever exacted of its followers; and in the Christian sense it transports him to the beginning of the Christian Church, which announced certain truths as essential to salvation, and which has never ceased to proclaim them through the vicissitudes of the centuries down to the present day in the ears of a rebellious world. Commonly, the word is restricted to Christianity as interpreted by Protestant teachers and enforced as the exponent of the divine religion, and in this narrow but well-understood sense we propose to use it.

Many questions are suggested by this word which cannot be considered at this time, nor is it necessary even to mention them, since they are not involved in the thought we wish to expound. Some questions not distant in their connection with the subject may receive passing notice; more to set them apart in their own worth than to incorporate them with the historic aspect of the problem we shall presently state. By "orthodoxy" we do not mean a particular creed of a particular religious organization, for nearly all Christian creeds are inherently correct, and agree with one another in essential teaching. To select one creed, therefore, to the exclusion of others, as the synonym of orthodoxy, would be unjust. Besides, there are creeds whose mammoth proportions excite suspicion of human manufacture, and repel those who are anxious only for simple statements of truth. It is not our intention, therefore, to magnify a particular creed at the expense of other equally well-received formulas of faith, or to speak of specific systems as if they constituted the sum of all the teaching of the Christian religion. Nor is it any part of our plan to undertake the defense of any particular doctrine or of all the doctrines that constitute the general orthodoxy of the Christian Church. Our purpose is neither exposition nor defense, though both ends may be reached as the subject is developed. Without intending to catalogue the doctrines of orthodoxy, it will be sufficient to observe, that from the time the faith of the Church crystallized itself in doctrine it has accepted inspiration, infallibility, monotheism, incarnation, the Trinity, atonement, human depravity, repentance, faith, regeneration, sanctification, heaven and hell as undeniably taught in the word of God, and as of themselves constituting the *summum bonum* of religious truth. More than these may be found in the Scriptures, but they are in harmony with the main teachings here announced, and do not call for individual treatment.

We deem it of the utmost importance to emphasize the fact that orthodoxy, unlike heresy, or error in general, has had a *wonderful providential*

history, to which it may point in self-vindication, and in proof of its divine mission in the redemption of the world. Error, too, has made history; it is indeed a part of all history; but it cannot claim providential guidance, patronage, deliverance, and prosperity. In a marked manner, and by proofs incontestable, it may be claimed that since the apostolic age orthodox faith has providentially triumphed over all internal and external obstacles, and is to-day the standard faith of Christendom. The proof of the moral soundness of an institution, law, custom, doctrine, or faith, is not its antiquity, or its uninterrupted history, for Brahminism is hoary-headed, and evil dates from Eden, but the providential patronage it has received thoughout its long history. It may be assumed that God is on the side of truth, and that whatever receives divine support is right in teaching and spirit. We must separate in our minds those instances of the divine use of wicked men or agencies or institutions for particular ends from institutions or laws divinely approved and sustained; for Cyrus, Nebuchadnezzar, Titus, Mohammedanism, and Confucianism may be cited as having been used for certain ends, without implying divine approval or support; while Moses, David, Paul, Polycarp, and the Christian Church are examples of divine patronage and commendation. *In its long history, God has been on the side of orthodoxy, which is proof that orthodoxy has been on the side of God.* It is this thought that, more than all others, we wish to make plain, and to use as a means of strengthening any who may be in doubt as to the outcome of the regular faith.

It makes not against this position that orthodoxy has been incrusted with absurdities, complexities, and sophistries, or that its errors have been as numerous as its truths, or that its real meaning has often been obscured by human gloss, or that its virtues have been lost in its defects; for, these things being so, that it has survived under the circumstances is proof of an inherent vitality that nothing can quench or check. We freely admit that it has been loaded with misinterpretations sufficient to bury it; but as it developed it has buried them, and is sole survivor of the past. The doctrine of election, as proclaimed at one time by the greater part of Christendom, was an incumbrance that embarrassed the Church beyond expression; but the doctrine is in the dust, while orthodoxy, free of trammel, rejoices as a giant to run a race. Transubstantiation, exclusive immersion, apostolic succession, and many other doctrinal heresies still haunt the temple of truth, but worshipers within are not turned from a pure faith by any of these delusions. It must be remembered that one may be very correct in his faith and yet hold to doctrinal error, as, being a Christian, he may accept transubstantiation or apostolic succession, neither of which is any part of that general orthodoxy which makes up the Christian belief of the world. It may be that modern orthodoxy is yet under a burden of absurdities; but if so, the absurdities, not the orthodoxy, must be removed. In all history it has happened that the absurdities, when discovered, have been discarded while the truth has remained; in other words, absurdities have not been permitted to extinguish the genuine truth enwrapped in them.

Nor is the claim of providential patronage for orthodoxy affected by the admitted fact that in process of time it has undergone many modifications, and is not, in some inherent particulars, what it was in the time of Constantine, Hildebrand, Luther, Calvin, or Wesley. One of the striking proofs of providential care is, that an institution, or people, or law, or belief, under pruning processes has rather improved than deteriorated, and developed into more stately proportions, and into a more evident fitness for the accomplishment of a given purpose. Error, under providential discipline, sinks into degradation, and becomes more repellent because it becomes more horrible; but truth comes out the more clearly, shines the more radiantly, and is more musical in its announcements. Mediæval orthodoxy was truth in the ore, almost a conglomerate, and elimination of gross elements was a necessity. The adversities of orthodoxy were the means of its purification and the test of its integrity. Hence, criticism has been invulnerable in preserving the old faith from degeneracy and disintegration, though its purpose was the opposite. The modification of orthodoxy has been, not the expulsion of a single essential truth, or the destruction of any scriptural feature, but the abandonment of some superstitious traditions and misinterpretations that in past times were almost inevitable growths, owing to the feeble culture and the sectarian spirit that dominated the Church. If these things were inevitable then, their removal is inevitable now; but the decadence of a tradition or the death of a superstition has left the Bible as it was when the canon was closed. None of the superstitions of the past found their way into the Bible; but, like our errors, attached themselves to creeds, customs, and religious institutions. As orthodoxy has the Bible for its source, the extinction of tradition leaves orthodoxy unimpaired, yea, improved, for it stands out as biblical as the Bible itself.

But if it be contended by others that orthodoxy, during the process of modification, has not attained a purely biblical character, but is largely traditional still, we have only to reply that the work of modification is yet incomplete, and that further changes may be expected: but the essential truth of orthodoxy, whatever the pruning process, will ever be maintained. The Greek language exhibits historic modifications as variant and distinct as those that marked the progress of orthodoxy, but it has not ceased to be the Greek language. The Doric dialect of Theocritus, the Epic of Homer, the new Ionic of Herodotus, the pure Attic of Plato and Thucydides, the common Attic of Plutarch and Lucian, the Hellenistic variety in the New Testament, and the common-place speech of modern Greek, are variations of one tongue, and prove that changes even so impressive as these do not invalidate the integrity or affect the identity of the great language. In like manner we may reason that, whatever additions or subtractions may have been made to the common faith of the Church, it has remained through all the ages the same faith in substance, meaning, and influence. Clement of Alexandria received substantially the same truths as Clement of Rome. Ignatius did not differ with Polycarp in his judgment of the gospel system. Jerome did not deviate from the faith of Helena. Irenæus agreed with Theophilus touching the main truths of

the Gospel. Polycrates was not behind Justin Martyr in defense of Christian doctrine. In mediæval times, with all the superstitions of the Roman Catholic Church, the main doctrines of Christianity were espoused and engrafted in public teaching. Since the Reformation neither rationalism nor Calvinism nor heterodoxies without number have estranged the Church from a single teaching of the New Testament, or a single dogma of orthodoxy. As absurdity has not extinguished, so modification has not destroyed, the common orthodoxy of Christendom.

It may be said that if the teaching of the centuries has not been materially changed in the process of modification, the phraseology of Christian belief has been so altered as practically to imply a renunciation of the severer types of doctrine, and in this clandestine manner belief itself is somewhat different from what it was in the preceding periods of Christian life. We admit a modification of phraseology, but not a deterioration of expression, or an unconscious surrender of typical Christian ideas. The verbal representation of truth as found in the Athanasian Creed and the Westminster Confession is too ponderous, too philosophical, too dogmatical for modern use; but because the Church has marched on without the theological luggage of Athanasius or the Westminster divines, it must not be supposed that it went empty, or that it did not compress the great ideas of the fathers into smaller space and into more convenient form. Athanasius formulated the doctrine of the Trinity in a most masterly manner; but the Church carried it away from the great father and left him behind. The tendency of the modern period is to simplicity of expression. Ideas once lofty as mountains and clothed with the atmosphere of the stars are now reduced to every-day accessible truths, clear as the streams in the hills, and fragrant as the flowers on the terrace. Woe to a truth that hobbles toward us on stilts, or comes flying on eagles' wings, when it may approach us on its own feet, shod with the sandals of the Nazarene carpenter, or steal into our presence like the singing robin of spring! We may justly complain of the ruggedness, the crag-like sublimity, and the rock-built epitomes of truth as handed to us by some of the creed-builders of past ages; but a rejection of these molds of thought, or an alteration of the verbal types, must not be interpreted as meaning a modification or rejection of the truth they sought to synonymize or advocate. If the mathematician should treat the binomial theorem as the dogmatist does the dogma, clothing it with a thorny and expansive foliage, and amplifying its minutest point with studied prolixity; if the astronomer should adorn the nebular hypothesis with the verbal embellishments of a theologian, turning its mysteries into absurdities, and its transparencies into mysteries; if the chemist should proclaim chemical affinity with that hair-breadth discrimination that characterizes the faded theology of the past, and define acids and alkalies with equal plenitude of discernment; if the botanist should expatiate on petals and corona with the profundity of an obsolete creed-maker, and write on trees and plants as Jonathan Edwards wrote on hell and predestination; in short, if the scientists should define principles, laws, facts, and results after the prolix and

ambiguous manner of the ancient theologian, science would have but few disciples and would scarcely survive the age that gave it birth. That orthodoxy has survived absurdities, superstitions, some traditions, and modifications of phraseology, must be taken as proof that in spirit it has always been on the right side, giving out the truth to the world. Despite a frame-work heavy enough to break it down, it has breathed, lived, and voiced its great meaning into the ears of mankind, and kept the eye of the race upon the main end of life. Never for a day has Providence permitted the Church, with its tendency to vagary of expression and wrong method of teaching, to forget the simple truth of Christianity, and to respond to the simplest story of the evangelists and apostles. The Gospel, considered as literature, is a model of simplicity, and orthodox faith should conform to it in expression. The incarnation is not recited in the tones of a creed; nor is the resurrection of Jesus Christ set forth in the mighty dictum of a philosopher or theologian; nor is the Trinity proclaimed in a series of propositions; nor is the atonement heralded with the thunder of an academician; but all are quietly told in the plainest manner, becoming truths so great, so divine. If orthodoxy has maintained itself under the disadvantages heretofore mentioned, what might it not have accomplished if it had stood forth in simplicity as the exponent of the revelations of the divine Teacher? To this simple form events show that it is rapidly tending, for revision of confessions is the order of the day, and clearness of statement is the demand of the Church.

Whatever orthodoxy may have been, or whatever it is, it must be conceded that it has been and is inseparable from the history and life of the Christian Church. The one is as indissolubly involved with the future of the other as Joseph was bound up with the destiny of Israel. The Church has not gone beyond its faith, nor lagged behind it, but has kept even step with the studies of belief, prospering only as it prospered, languishing only as it languished. The history of orthodoxy is the history of the Church; the many-branched Church is the outcome of a many-branched faith. Whatever the one has been or is, the other has been or is in its spirit and life, and this law of correlation will abide in the future as it has governed in the past. The Church in the apostolic age, in the fourth century, in the period of the Crusades, in the sixteenth century, and in the nineteenth century, was an expression of Christian faith—the same faith that has dominated the world since the Master left it. Tracing its history through the years of its successes and changes, we see constantly a supervising Providence over its interests, and protection from final collapse. Persecution raged against it with Julianic hatred during the first three centuries, but it was not destroyed. Its union with the secular power under Constantine was a perilous experiment, the source of great corruption to the Church, but it was preserved, and even triumphed over its corruptions, and throughout the Byzantine empire. The rise of the Papacy was a menace to its integrity, but Providence, permitting the Papacy to thrive, segregated the truer Church from its fold, and directed the orthodox faith in a wider channel. Scholasticism threatened the extinction of faith by

substituting knowledge as the primary element of theology, but scholasticism perished, and Christianity kept on its bright way. Luther, seeing that orthodoxy was smothering to death in the arms of the Pope, seized it with pierced fingers, and bore it away from the Vatican, bleeding, gasping, but living, and it is living still. A continent was turned against him; empires leveled their oppressions at him; and the great Church stepped upon him as a viper; but the Reformation was the beginning of the downfall of the great hierarchy, and the permanent establishment of the true religion in the earth. English Deism lifted its standard against Christian faith in the eighteenth century, but Bolingbroke is almost forgotten, while Christianity pervades the British isles. Rationalism resisted orthodoxy in Germany, but Schleiermacher struck it a blow from which it never recovered, and evangelical religion is again at the front in the land of the Reformers. Higher Criticism is assailing orthodoxy in this country, but the issue will be the same; the critics, like Arabs, will fold their tents and steal away in their own darkness, leaving faith undisturbed, and the surviving champion of the ages. Never has orthodoxy been vanquished by outside foes; never has it been undermined by inside adversaries—Judas and Nero alike perish. The Founder of the Church is the author of truth, and as one is protected so is the other; as one prospers or suffers so does the other. The alliance between them is eternal, and never has been broken, and never will be annulled.

In striking contrast with the providential history of orthodoxy is the virulent, conceited, short-lived career of nearly all forms of heterodoxy, whether of ancient renown or only of modern reputation. They rise, utter their protest against the advancing religion, exhibit dexterity mingled with wrath in their opposition, then subside, and go into history as ineffectual attempts to stay the progress of the infinite. Heresies, plausible in form, captivating in sentiment, backed by scholarship, and sometimes founded in reverence, come forth, at first mildly pronouncing their cynicism, then more bravely rushing on with declamation against the truth, only in the end to find the truth has gone on and left them helplessly groaning in its rear. Unbelief may have the energy of a hurricane, but not the solidity of a Gibraltar; hence, it often blows itself to death, or breaks in pieces against the immovable foundations of truth. Marcion, the heretic of A. D. 140, rejected the Old Testament, and all of the New Testament except Luke's gospel and several of Paul's epistles, but Marcion is unremembered except in the theater of criticism, while Moses is read in the world's great synagogue, Isaiah kindles Messianic joy in the race, and the New Testament is bringing the sons of men into the possession of the marvelous redemption. No greater forgery in literature was ever committed than the "Clementine Homilies," written in the latter part of the second century; but they are useless documents, except to show the plan of the forger, and that he did not succeed. After John wrote his gospel the Alogians of Thyatira disputed its authenticity, attributing it to Cerinthus, but the Alogians are without descendants, and Cerinthus is noted as a wrecked heretic. Porphyry († about A. D. 305) wrote fifteen books

against Christianity, but they have perished, while the truth he assailed is filling the world with its influence. Celsus was likewise a heavy antagonist in polemics, but he failed to overthrow the religion he despised. Voltaire said it took twelve men to write *up* Christianity, but he would show the world that one man could write it *down;* but Voltaire owned his defeat, as most opposers do, when in the arms of death. Mr. Frothingham, an exponent of free thought, recently confessed that the so-called revealed religion upon which he had been making war was gaining, and that his free-thinking ideas were losing; hence, he abandoned further resistance of that the progress of which seemed inevitable. Thus the great leaders of heresies and heterodoxies have seen how futile has been their opposition to the orthodox type of religious thought, and with what tremendous strides the religion of the New Testament has gone forward in its work of general evangelization.

The same lesson is taught in the utter failure of certain heretical systems and organizations, such as Arianism, Socinianism, Unitarianism, and Universalism, to check the purpose, alter the direction, or impede the success of the religion represented by orthodoxy. They came forth with a spirited determination to overthrow the established faith; they were brave, reckless, defiant, even jubilant; but the Church brushed them aside as Alexander did a province, and, resting in the assurance that the gates of hell shall not prevail against her, she now has her eye upon all the future, and upon all the race as the object of her conquest. Hence, when a heretic writes of the "inevitable surrender of orthodoxy," as one was pleased to do in the *North American Review*, he knew not what he was writing about; he knew nothing of the universal failure of heterodoxy and the providential triumph of orthodoxy.

If the testimony of history is worth any thing, it is to the effect that, whatever its incompleteness of form, ambiguity of utterance, or uncertainty of teaching, orthodoxy in essence is the divinely-chosen exponent of the divinely-begotten religion, and is so linked with the providential purpose respecting the world as to receive providential patronage, the sure guaranty of complete ultimate triumph over all error, heresy, and sin; and it is also to the effect that heterodoxy, however honestly espoused or vigorously maintained, has been without divine guidance and can anticipate nothing except extinction. Wise is he who, reading these lessons of history, heeds them to his salvation.

RATIONALISM IN PANTOMIME.*

A controversy on local issues, or social and political questions, may be conducted in the newspaper, or in literary clubs, or on festival occasions, and be disposed of in a fortnight, or even less time, and editors, re-

* The critics resort to the daily and weekly press; we must abide a bi-monthly silence before speaking; but we assure our readers that our eyes and ears are open, and telescopes and microscopes are at hand for use, and they will hear from us if it takes all winter and summer.

porters, and interviewed men may share in its progress, and with a single utterance exhaust all their available knowledge or thinking on the subject; but a controversy on a great religious question that strikes at fundamental principles of belief and conduct, and affects the future of the Church, cannot be ended at a barbecue, or by a bonfire, or by post-prandial eloquence, or by the temporary display of literary pyrotechnics prepared to order and exhibited with self-conceited hilarity and self-reported satisfaction. The current question in religious circles is the rationalistic march of the colleges, two of which, named in our indictment, after a fitful gasp seem to have already yielded the point, and by silence confess guilt. Yale is in the toils, struggling with tremendous energy to overthrow our accusation of rationalism, and is resorting to the last and, as we shall see, to some questionable means of defense. Professor Harper, "spokesman of the rationalists," is now chief spokesman for the University, Professor Ladd having hid himself in the fogs, and is guarding his interests by agencies *ab extra*, as well as *ab intra*, and the institution with particular signs of interest in its future.

We understand that, seeing something had to be done to check the tide of sentiment against himself, the Professor took advantage of his position at Chautauqua in August to recover lost ground and reinstate himself as an orthodox writer in the affections of believers. It has been reported to us that a programme of defense was executed at Chautauqua, which placed him beyond further need of vindication, and that his opposers have been overwhelmed and extinguished. It is also well to state that a bird of passage whispered to us that we were annihilated at Chautauqua in one segment of its circle; but we might prove an *alibi*, for we were not there, and it was no difficult task to extinguish an opponent several hundred miles away. Not only a Hercules, but an infant, could accomplish as much under similar circumstances. But, metaphorically speaking, if we were there and suffered a repulse, we were like General Taylor in Mexico, who, when he was whipped, did not know it. Our helmet is without a bruise, and we have not discovered the loss of a hair from our eyelids. The Rev. Dr. Buttz, of Drew Theological Seminary, writing of that affair, well said, "The case is not thus easily disposed of. . . . In your work of maintaining the supreme authority of the word of God, you will have a grand opportunity and a hearty support."

Professor Harper's plan of defense was pantomimic, in which others appear as his defenders; but they rashly expose the vulnerable points of his creed and policy, and bring us under obligation to them for their frankness and their contribution to our position in this controversy. A little later the professor himself speaks, but through a reporter, apparently showing great progress toward orthodoxy, and bringing us under obligation to him for his ready yielding to discipline. We shall, therefore, note, first, his defenders; and second, his personal self-defense.

Of the few who have spoken in his defense, either at Chautauqua or elsewhere, there is the explanation that they are either Higher Critics themselves, or bordering on theological destructionism, or are related to

him or to Yale by personal or local ties, which greatly militate against the value of their opinions, and are worth nothing as expositions of the critical attitude of the learned professor.

Whether a part of the programme of defense or not, a Yale dinner, at which "forty men of Yale" were present, was munched on Wednesday evening, July 24, after which several speeches were made in eulogy of several things. "Dr. Harper," says the *Chautauqua Assembly Herald*, "was exceedingly felicitous. He declared that Chautauqua was a branch of Yale," and finished "with an eloquent prophecy as to the future of Chautauqua as a bond of union between the universities of the land." As to the impression made by this dinner, and other Yale exhibitions at Chautauqua, the correspondent of the *Pittsburg Commercial Gazette* wrote that there was great dissatisfaction this year with the prominence assumed by Yale men, and that Harvard and other institutions were quite generally ignored. If this is correct, it proves that Yale was on the defensive, and monopolized the opportunities of the Assembly.

The chief defense of the Professor was made by Dr. Lyman Abbott, but whether in a public speech or in a free-and-easy talk with a reporter, we are not informed; but it is immaterial. The "defense" was soon published in the *San Francisco Chronicle*, which led an astute theologian of the coast to write us that the defender's language "unmistakably corroborates your strongest statements, affirming the rationalism of the Professors." This is true, and we may add that such a defense would ruin the orthodox standing of any man in whose behalf it would be made. Among other things, Dr. Abbott says of Professor Harper: "He was among the first to cut loose from the old system of treating the Bible as *one book*, thinking it unscholarly and not conducive to its highest and best use, and in insisting that it must be analyzed and investigated just as we should analyze and investigate any other piece of literature." Every scholar knows what this position involves, and that it cannot be maintained by one of orthodox instincts. It means that not only the Pentateuch, but also the entire Bible, must be decomposed into fragmentary records, containing traditions and memories, instead of inspired histories, prophecies, and deeds. The hitherto accepted fact of *one book* is to be superseded by the theory of *many books*, or a miscellaneous collection of documents, written without interdependence, and without a common divine end in view. *This is the exact position of rationalism*, and Professor Harper is said to adopt it. Speaking of the Old Testament, Dr. Abbott says that "Professor Harper and men like him have made it a *human book*." Exactly. What the infidel has always claimed is now established by the Higher Critic; namely, the Bible is a human book, though the moderate rationalist rarely goes so far in his work of reduction as to forget that it contains more than human elements. This is one of the great errors of the critics; they propose to treat the Pentateuch according to the canons of the Homeric ballads, and the Old Testament as they treat Livy and Herodotus. The Bible is a *human book*, without special claims, and entitled to no consideration on the ground that it is an *inspired* book.

This is the gist of Dr. Abbott's defense of Professor Harper, but it as positively attributes generic rationalism to him as any thing we have discovered or announced.

When the reactionary defense was secured, the reporter of the *New York Tribune* telegraphed his paper that it was generally approved by scholars present, "orthodox as well as unorthodox!" It seems, then, that the "unorthodox" were at Chautauqua, to echo the defense in behalf of Professor Harper, but it would be interesting to have a list of their names. Who were the "unorthodox" shouting for the Yale teacher? As for the orthodox, *The Christian Advocate*, reporting the occasion, stated that there were those among the Professor's pupils (who probably were ministers) that did not accept his views, so that there was at least a division among the orthodox. Dr. Galusha Anderson, of Granville, Ohio, was the only orthodox clergyman mentioned in the *Tribune* as supporting the defense; but as he said "a man's orthodoxy does not depend on what he thinks about the origin of the Pentateuch," and other rash things, he advertised himself as tinctured with the belief he wished to defend; and as Professor Harper is a Baptist, he thought it respectful to give him the right hand of fellowship in the time of his trouble. One of our bishops is reported as saying some pleasant things of Professor Harper, but we have seen nothing over his signature, and in his reported statement there is no allusion to Dr. Abbott's defense, so that the defenders of Professor Harper at Chautauqua, as named, are reduced to Dr. Abbott and Dr. Anderson. We are told, however, that the Professor is "felicitous," and believes himself vindicated! Such an attempt at vindication is a *fiasco*, and such a vindication is a confirmation of all that we have maintained.

The second step in the defense is the appearance of the Professor himself, who reluctantly, (?) through a reporter, protests against being considered a sympathizer with any objectionable form of Higher Criticism. The "interview" bears the ear-marks of having been prepared, both questions and answers, by the Professor himself; but it is of no consequence who proposed the questions, as he fathers the answers.

The "interview" is a curious compound of rhetorical denial and evasion, evincing a purpose on the part of the accused to misrepresent the issue, or to discuss merely its incidental features, leaving the main point untouched, and therefore undecided. We deem it, therefore, necessary to dissipate the darkness that, like a cuttle-fish, Professor Harper has gathered about himself in hopes of escape from a true warrant of arrest. By actual count the defense contains at least eight denials, direct and indirect, of the general charge of rationalistic proclivities; but a denial without proof is worth just what the weight of his position and authority as a scholar will give it, and upon this preponderating influence he seems to depend. He also applies to us in their varied connections such adjectival epithets as "woeful misconception of the facts," "absolutely untrue," "gross injustice," "absolutely unfair," "entirely untrue," "grotesquely inaccurate," forgetting that superlative denials, epithets,

misrepresentations, and evasions are the drift-wood of shallow controversialists, and indicate barrenness of resources for the purpose in hand. It were easy, if our charges were of the character he describes, and if the *Old Testament Student* were consistently orthodox, to crush us by lengthy quotations from its pages, which he has not done and which he cannot do. We challenge him to reproduce or point to articles, editorial or contributed, that have appeared in that periodical in the last two years that uphold by argument, facts from archæology, or the internal history of the Bible, *the great fact of its supernatural origin and character.* An occasional reference to the subject is not sufficient. It must be shown that the periodical has steadily advanced the orthodox view of the Scriptures against the rationalistic tendency of interpretation: but this cannot be done, because the student does not deal with that aspect of the case.

The most astounding statement, therefore, in the "interview," is that "the object of Wellhausen and his school is to disprove the supernatural element; *ours is to prove it.*" Now, instead of Wellhausen, Kuenen, and their followers attempting to disprove the supernatural element in the Scriptures, it is well known that they accomplish their purpose chiefly by ignoring it, and the *Old Testament Student* in large measure has adopted this method of treatment of the biblical books. When Dr. Harper affirms that it is his purpose in that periodical to prove the supernatural element he is contradicted by his own definition of Higher Criticism, which confines his researches to the investigation of the *human life* of the Scriptures, and according to which limitation the *Student* has been conducted. His whole aim is, holding the supernatural in abeyance, to project the human elements into analysis and consideration. Dr. Abbott says that Dr. Harper has made the Bible a *human* book. It remains for him to show how an almost exclusive exaltation of the human life of the Bible contributes to an intelligent faith respecting its superhuman element. It will be difficult for him to quote any thing from that periodical showing the *nexus* between the natural or human and the supernatural or divine; and until he makes good his claims they must at least be held as debatable. In partial proof that the claim is unfounded we may report that letters received from former pupils of Professor Harper assure us that some of them have nearly lost faith in the Bible as a supernatural book because of the *Old Testament Student*, which they have diligently read. While the Professor was enjoying his vindication, and using the reporter as a speaking-trumpet, a "Layman" of New Haven appeared in the *Tribune* stating the following:

> . . . Unless Dr. Harper has been entirely misunderstood in his private teaching, he has plainly declared that the Christian student, after having found out just the language used by the authors of the various books of the Bible and the exact meaning of the language, must apply the final test of his own reason in determining what statements are true and what are to be rejected. And to the plain question of one of his students, "Do you mean to say that if my reason condemns any scriptural statement as untrue I must reject it?" his reply was: "Certainly; for what purpose was your reason given you?"
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> The student ended by saying: "I shall distrust my own reason and stand by the Scripture when I find what that really declares." And to this Dr. Harper

replied: "I am disappointed in you, and surprised, too, that after all your study and knowledge of these things you still cling to the old-fashioned notions of the Bible." Nor is this one student alone that has understood the Doctor in the same way, or misunderstood him, if that is the more correct term to use. It is possible that Dr. Harper proposes to limit the use of that God-given faculty, the human reason, to those who by great learning have proved their ability to apply it properly and correctly; but shall we not need some infallible teacher to tell us when we have reached that point in learning? Will Dr. Harper undertake that responsible office, or will he content himself with expressing his surprise when unusually bright students prefer the old-fashioned ways of buying the truth and selling it not—no! not even at the market-place of our enlightened, educated reason?

Professor Harper has been diligent in affirming his orthodoxy as a teacher; but the dynamite from New Haven dissipates that profession into thin air, and rebukes the teacher for his hypocrisy. On the publication of these facts the Professor made it convenient, as one of our bishops said, to go to Europe.

What is Professor Harper? He denies that he is "neutral," though one of his intimate friends, a theological professor as reliable as his Yale friend, assured us that he preferred to be known as being neutral, and occasionally the "on-the-fence" spirit is manifest in the *Old Testament Student;* but we will allow that whenever he gets down on the ground he is usually on the side of the highest criticism. In our published reference to his analysis of the Pentateuch, as it appeared in the *Hebraica*, we alluded to him as the "spokesman of the analysts," which he gladly accepted as descriptive of his position. On first thought this sounds like neutrality, for if he were merely "spokesman," it were proof that he was disposed politely to serve them, without indorsing their position: but a spokesman is usually in sympathy with the cause he represents, or why does he speak for it? When Paul stood by at the stoning of Stephen, holding his clothes, he consented to his death, though he did not throw a stone; and when Professor Harper consents to be the mouthpiece of the enemies of our religion, it is time to ask if he is not one of them. Suppose Bishop Merrill should assume to be spokesman for agnostics, and Bishop Foss for infidels, urging their arguments with all vehemence, would they expect to be recognized as orthodox? There is a mistake somewhere, and the Professor should correct it. His periodicals have been the avenues for the objectionable Higher Criticism, and he cannot escape responsibility by shouting that he nevertheless is orthodox; nor can he overthrow the suspicion that he is in sympathy with German rationalism, when his work is in the same direction, by saying that he does not mean to be on the wrong side.

As regards the charge of Higher Critics substituting illumination for inspiration, Professor Weir of Yale is one of our authorities, but Professor Harper avoids the quoted source and argument, and is content with denying the general statement. He is really almost skillful in refuting charges never applied to him personally; for we never based our criticism of him on this fact at all, but on other grounds, which he would do well to examine, and for refuting which he might find it necessary to employ all his reserved skill and ability.

In the reported "interview" to which we refer Professor Harper, knowing that what he would say would go to the world, is as orthodox in expression as the most exacting conservative would desire; and in the August number of the *Old Testament Student* is a contributed article on "Errors in the Bible" which we can approve, and an editorial on "The Bible Pre-eminently Supernatural," apparently indicating that the Professor is swinging to the right side. But, as in previous numbers, so in this one, there are compromises, shiftings, and a direct going over to the wrong side. On page 66, Professor Harper says: "Men are beginning to see more and more clearly that the *essential element of prophecy is not prediction*, but religious instruction." What does this mean? The kernel of the prophetical books is the predictive element, or they are valueless to us as arguments for the doctrine of inspiration. Theologians rely upon prophecy as a pillar of Christianity, and Bishop Foster, in the third volume of his recent work, uses with tremendous force the proof of the supernatural element in the Scriptures from the predictive feature of prophecy. This, now, must be abandoned at the dictation of the critics who are only following in the footsteps of the rationalists of one hundred years ago. The import of this position is, that the Messianic prophecies of Isaiah, Daniel, Ezekiel, Micah, and Joel must no longer be regarded either as proofs of a supernatural element in the Scriptures or as evidence that the Messiah was the subject of antedated contemplation of the great writers of the Jewish Church. In short, as to prophecies, we have none, and as to prophetical books, they are merely for purposes of instruction in religion. Professor Harper carries the view so far as to say, applying it to the New Testament gospels, that *they cease to be history or biography*, and considered as written chiefly for religious instruction their real meaning is best made apparent. Hence, "while the gospels remain historical in the highest sense, still they are not history, but prophecy," or books of religious teaching. On a single page he disposes of the prophetical books as inspired fore-announcements, and of the four gospels as inspired histories, thus identifying himself with the extreme positions of German and other rationalists in the same field of inquiry. A thousand certificates of his orthodoxy from the most eminent scholars in the world are not worth the ink required to write them, in the presence of his own pronouncements respecting the questions involved in this controversy.

The disposition of the historical, prophetical, and supernatural elements of the Scriptures is the goal of Higher Criticism. In the August number of the "Contemporary Review," Dr. Cheyne, of England, proposes a basis of union for Conservatives and Progressives in criticism which is interesting because it frankly acknowledges the purposes of the critics. He insists that we shall agree that the Pentateuch is composite in character and post-exilic in construction; that the Book of Deuteronomy is post-Mosaic and perhaps post-Solomonic; that Isaiah is the product of two or more authors, the Messianic portion—the most interesting and the most valuable—having a Babylonian origin; that Daniel did not

write the book bearing his name, and that the "visions" were composed in the time of the Maccabees; that Solomon did not write Ecclesiastes, but who did is not stated; and so on, setting aside well-established orthodox views, and asking that these new assumptions, contradicted by history, science, logic, and the highest reason, shall supersede the categories of Christian faith respecting inspiration and cognate doctrines. It is significant that Dr. Abbott says, in reference to Dr. Cheyne's proposed views, "We give them to our lay readers as a concise and semi-authoritative statement of the lines along which, and *the goal toward which, modern biblical criticism is moving.*" The goal! From this "goal" even Dr. Abbott, so bold at Chautauqua in disposing of the Pentateuch, apparently turns back, because he says, "We state these results without expressing any independent opinion respecting them, either *pro* or *con.*" The goal of biblical criticism is the attempted reconstruction of the Bible as an inspired book; and Professor Harper is headed in that direction, for we do not discover any separable difference between his pronounced views and those of Dr. Cheyne.

In the July number of *Our Day* is an article on "The American Board and its Patrons," by Dr. Cyrus Hamlin, who alludes to the "rationalistic brethren of Andover and Yale" as obstructionists, and defends the Board against the sway of their influence, and urges that it act independently of them. But who are the "Yale rationalists?" It is too late in the day, when scholars of all names are referring to them as enemies in the path of progress, to deny that biblical criticism in its degenerate tendency is a dangerous instrument, or that many of the school critics are the willing disciples of the older rationalistic party. We might ask at this point, if there is nothing in our accusation why is there so much ado about it? Why such tremendous efforts to resist it? Why pyrotechnics, dinners, reporters, suborned attorneys, and a masquerade of all the appliances of a genuine defense if only a sky-rocket has been discharged? Verily, the conduct of the critics is proof that our exposure is founded on facts they cannot contradict.

It has been asserted that the Bible is in no danger from Higher Criticism and that it should not quail before new facts or discoveries, all of which is true. It is also true that the Hellespont did not quail before Xerxes, nor would Saturn quail before the pop-guns of the Chinese navy. It is true the Bible is in no danger of extinction, because it is the Bible, and the attempts to shear it of its supernaturalism are as reckless and inutile as would be the attempt to unseat the occupant of the divine throne. But because it may endure all assault is no reason why the assaulter should undertake to destroy it; he is not excusable because he is impotent, nor is he justified by claiming that, as a final result, he has established the integrity of the Bible. The final result is not because of his attack, but because of the Gibraltar-like irresistibility of the Bible. The credit of its stability belongs, not to the critic, but to the Bible.

When it is said, however, that Higher Critics are not attempting to undermine established faith in the divine book, we must discriminate

between those who, like Professor Green, know the limitations of criticism, and those who, like Wellhausen and Kuenen, care nothing for barriers or consequences. Professor G. H. Schodde, of the Capital University, Columbus, O., in a well-considered article in the July number of the *Homiletical Monthly*, points out the weaknesses and dangers of modern biblical criticism, among other things saying that it neglects or ignores that factor in revelation which other generations made prominent; that the traditional views respecting the Old and the New Testament are not only antagonized, but in some cases considered hopelessly undermined; that the radical methods adopted in many cases exclude the possibility of honest investigation and judgment; that *the biblical books in their present shape do not support the critical reconstructions;* and that in some respects modern criticism is a revival of the Tübingen spirit of interpretation.

In the *Sunday-School Times*, August 24, speaking of "The Central Problem of Old Testament Discussion," he says, "the denial of the Mosaic authorship (of the Pentateuch) is a part and a portion of a critical and analytic process which aims at a complete reconstruction of what the Christian Church has all along regarded as the correct scheme and system of Old Testament history and religion;" and as to the Critics, "they claim the right of sitting in judgment over these records themselves, *of going behind the evidences and testimonies as they exist*, and, according to principles and laws of their own reflection, to pass upon the value and worth of these sources;" and finally, "the method of treating the Old Testament records from a standpoint which implies that they are pious frauds, arranged and shaped with a more or less pronounced intention to deceive the reader, is abhorrent to a spirit that has learned to recognize in these books a divine revelation and the history of such a revelation." What have the Critics to say in response to this exposure of their "policy?" Professor S. I. Curtis, of the Chicago Theological Seminary, in the August number of *Our Day*, writing of the effect of biblical criticism on the Bible, says the Critics assume a progress from fetichism through polytheism to monotheism, but the Bible shows a lapse from monotheism into polytheism as the order of history, and thus the critics are at war with facts; he also says that the Chaldean Genesis exhibits polytheism, but the Mosaic Genesis does not, showing that the latter was not derived from the former, as the Critics claim; and again, "we should maintain the *infallibility of every* (scriptural) *statement bearing upon history and science*, as well as the infallibility of those which bear upon doctrine and life;" but this is controverted by the Yale Critics. The *Theological Monthly* has arrayed itself boldly against Higher Criticism, pointing out its infidelity; and Principal Dawson, in the June number of the *Contemporary Review*, hammers the Critics for their treatment of Genesis, and is orthodox in every utterance. As the scholars are aroused they discern the precipice of rationalism, and refuse to plunge into the abyss.

In the maintenance of the rights of orthodoxy against the inflated claims of the Critics we have had the unsolicited support of the Methodist clergy, the Methodist press, which, with one unenviable exception,

has not published a line in sympathy with the rationalistic movement or with the assailed Critics, and many thinkers of the different denominations in the country. One of our bishops said: "You have them on the hip. You have compelled them to avow the orthodox position, which is an abandonment of their own and the confirmation of the justice of your attack. You have nipped rationalism in the bud." Another says: "You have stirred up the constituencies of the schools to inquire into the soundness of their Faculties; and you have suggested that wavering Methodists hold in check their sympathies with the Critics." Another says: "I want to tell you that I am in greatest accord with your aggressive method of defense. General Grant said his notion of strategy was to get close to the enemy." The venerable Dr. D. Wise writes: "I incline to think that the spirit of Dr. Whedon must have stood at your elbow when you wrote your articles, for they remind me of his way of putting his critics to silence. . . . *You have sustained your averments.* . . . I think one can scarcely doubt, if not concrete rationalists, your opponents are yet teachers of the germs out of which rationalists are formed." Dr. S. L. Bowman, Dean of the Theological Department of De Pauw University, writes: "I have called at your office twice to congratulate you on your 'fight' with Ladd, etc. I am glad you hit him so hard. Hit him again!" Professor R. J. Cooke, of Grant Memorial University, writes: "Professor Harper's reply amounts to this: I am a very loyal evangelical professor, although I am always showing in the most brilliant way I can that the Church is very stupid, woefully superstitious and self-willed, and that all wisdom and theological lore are on the side of the rationalists and their kin." Dr. Joseph Horner, of Pittsburg, writes: "It is astonishing to see how sensible men can allow themselves to jump at conclusions as some of the Higher Critics are doing, and so accept the most absurd conjectures, if only they can be used to discountenance or overthrow the long and well-established authority of the inspired word." The Rev. Dr. R. Yeakel, editor of the *Vierteljhrsschrift*, Cleveland, O., writes, "I thank God who gave to you the ability and the courage to expose the *insidious rationalism* which is building its nest in some of the highest schools of the land. . . . Let us hear your trumpet again." Dr. Jacob Rothweiler, an eminent German presiding elder in Kentucky, writes: "You are taking the right position toward rationalism. . . . It is spreading. . . . Your warning will do good." Dr. Crook, of Louisville, Ky., writes: "It is something to put rationalism on the defensive, and faith on guard. This might have stayed the flood in Germany; but it came in as an angel of light, and now is lifting its black wings for flight. Why should it light at this late day on America? Abraham drove away better birds than this." The venerable Dr. McCabe, of the Ohio Wesleyan University, says: "Poor Ladd! You have slain him." The Rev. Thomas Stalker, of California, writes: "Your positions cannot be overthrown, buttressed as they are by facts and invulnerable logic." We might fill the *Review* with extracts from letters of similar import from our clergy all over the land; but it is unnecessary. Without being

governed by any private prepossessions respecting inspiration or any of the doctrines raised in this discussion, our whole aim is to rescue the Bible from those who, whether innocently or not, are striving to lower it from its high place as an inspired book in the faith of mankind, and are paving the way for the final extinction of religion; and until there is a change among college liberals, and a return to a safer standpoint of study, it will be our duty to reprove and expose their iniquity in attacking the foundations of the One Book which has furnished Protestantism all its inspiration, and civilization the hope of universal conquest.

JEREMIAH H. BAYLISS.

The exit of one human being from the present sphere, no difference what his relation to its varied interests, would not be an incident worthy of chronicle if it did not illustrate great principles and involve some of the great questions of religion. It is not enough to say that time is a fluctuation, or terrestrial things are in a state of flux, as Heraclitus taught, or that the visible universe, with all that it contains, is marching on to the dreadful goal of a finished mission, as the Scriptures intimate; for unless it can be added that the wreck of matter interferes not with the continuity of intellectual and spiritual life once commenced in the earthly realm, the whole scheme of existence must be interpreted as a fiction and failure. Affected beyond the power of expression by the removal of Dr. Bayliss from the present life, we estimate it, not by the temporal loss it implies, but by its relation to the general system of things which provides for incessant change, and which can be perpetuated only by the gaps and catastrophies we deplore. We go in generations to the grave; but one generation goes in order to make room for another just behind, and crowding upon it. We ourselves are a part of this natural system. If we mourn, it is rather over the system than over the sacrifice that it entails; if we grieve, it is because there is no other way by which the world may be conducted to its end than to tear the friend from our side, or strike at us with seemingly vicious intention; if we seek the cypress-tree for our meditation, it is because the olive is withered and the almond ceases to blossom.

Immediately on the receipt of the intelligence of the demise of our editorial *confrère* we thought of personal loss, of biographical data, of pastoral statistics, of editorial habits, and of his honorable career of usefulness. After the lapse of a few weeks these have faded away in the greater questions of the providential system of life, the provisional system of redemption in Jesus Christ, and the promised destiny of purchased immortality for those who endure to the end. By his death our brother revives among his friends an interest in all that pertained to him in this life, but it also projects into the common contemplation of those greater problems which are still the only safeguards of souls, and the only inspiration of life. On its human side, the event provokes a tear, a sigh; on the immortal side, a song and the hallelujah of an eternal triumph.

THE ARENA.

PROFESSOR LADD REBUKED FROM JAPAN.

[The Rev. C. S. Long, the presiding elder of the Nagoya District, Japan Conference, recently addressed a letter to Professor Ladd. Fearing that he may forget to publish it, we give him the benefit of its appearance in the *Review*.—Editor.]

Nagoya, Japan, *July* 29, 1889.

Professor Geo. T. Ladd, Yale University:

Dear Sir: In your letter published in *The Christian Advocate* of July 4, you take it upon yourself to warn "the clergy of the Methodist Church" against Dr. Mendenhall, declaring that "no one else is exerting upon them (the young men of America) so injurious an influence; no one else is so hindering from the ministry the choicest among them; no one else is so helping forward the ranks of infidels," as he. I write to ask if you would repeat that charge upon cool deliberation? Is it not the result of an excitement or impetuosity to which a man of your dignity and position should not give place? And will it not rebound with double force upon you? Thoughtful men among the "clergy of the Methodist Church" will be pretty sure to ask, "How do you know Dr. Mendenhall's influence is producing such evil effects when you are so ignorant of who he is, or what he is, as to have to be "informed" at this late day that he is the editor of the *Methodist Review?* It is very clear that you measure his influence for evil by what he says against *you*, which is a *modest* way of setting yourself up as the unerring standard of truth. Your declaration that you are in no sense a Rationalist will create more surprise and call forth more comment than Dr. Mendenhall's charges against you. "Let us search and try our ways."

Yours respectfully, C. S. Long.

NOT A QUESTION OF THEOLOGY.

The Calvinist affirms that the warnings given to the saints are equally pertinent in their case to the warning given by Paul against the midshipmen leaving the ship; for, notwithstanding there was a moral certainty in both cases that all would end safely, still, as there was a natural possibility of their leaving the ship and all be lost, so non-perseverance of the saints is naturally possible, and all may be lost.

The Arminian replies: The midshipmen, viewed in relation to their determination to remain in the ship as a necessary antecedent, according to Paul, to their safe landing, had no ability of any kind to leave the ship. Let not the necessitarian go into an ecstasy, neither the weak-nerved Arminian into tremors; for this is not a question involving free agency, but is one of compatibility. The sole reason in the universe is, they could not both stay in the ship and also leave it. "No man can serve two masters."

Adams, N. Y. I. L. Hunt.

EXPLANATION OF THEORY OF MIRACLES.

There are four theories of miracles. One is that a miracle is a suspension of the laws of nature. This theory involves so many contradictions and absurdities that it has been universally abandoned.

A second theory defines or explains miracles as the action of the supernatural on nature, and regards the supernatural as a power distinct and separate from natural forces. This theory is based on the doctrine of dualism, and is so stated by Dr. Bushnell, its expounder, in his work on *Nature and the Supernatural*, in which he says (chapter iii), "nature is not the system of God."

A third theory, affirms that a miracle is the action of a *new* force introduced into nature counteracting or overcoming natural forces. This theory logically leads to polytheism, for a new force implies a new Power or Deity; besides it is not necessary to postulate a new force.

Another theory based on the doctrine of the divine Omnipotence and Omnipresence, that is, that God is the ever-present source of all the forces in the universe and in the system of nature, is this: that in the production of a miracle the force is not new, only its mode of manifestation is new. In the case of the raising of Lazarus the vitality imparted was not a new kind of vitality, but the same kind that animated his corporeal organism before his death and having the same source, emanating from him who is the only source of life—"Lord of life;" from Christ himself as "God of very God." And thus it was that the power working this miracle proved itself to be divine.

In the criticism contained in the July–August number of this *Review* on explanation of theory of miracles contained in the March–April number of *Review*, the true import of the word "intensification" is misapprehended. The distinguished metaphysician, S. T. Coleridge, claims the paternity of that word, which has a special significance. It denotes an increase, strengthening, and augmentation of force *within*, and is applied to forces that act internally instead of externally. Such is the force of vitality. Lazarus was not raised up by mechanical force acting externally, but by a vital force acting *inwardly*. To designate such action we used the appropriate word, *in*tensification. The term re-enforcement is also appropriate if we understand that the additional force imparted acted, as vitality must, inwardly.

This criticism of the July–August number bases itself manifestly on the doctrine of dualism—that is, that natural forces exist in nature independently of God, and are self-contained—where it says "the body thus reanimated would possess only an attenuated life" because "there must be a diminution of vitality in the past from which it has been withdrawn." Such a process would be only a *distribution* of the vitality remaining in the body, and not an intensification of vitality, which implies *a new supply of vitality within*, imparted by the source of all vitality, the "Lord of life."

The power of chemical affinity by which water is converted into wine is the divine power in nature. Christ revealed himself in his divine

power by changing its ordinary mode of action in the production of wine at Cana of Galilee.

I believe in the miracles of Christ because I believe in his divinity; and I believe in his divinity because he reveals himself as the Infinite of my own spirit in my spiritual consciousness—Rom. i, 19—"because that which may be known of God is manifest *in* them."

My creed is that of the apostle, 2 Tim. i, 12, οἶδα γαρ ᾧ πεπίστευκα, "I *know* in whom I have believed." Such knowledge is no mere γνῶσις, "a doctrine," nor is it speculative knowledge, but an intuition—a beholding in consciousness—οἶδα, "I know," from the root ΙΔΩ, "I see."

Pulaski, N. Y. J. Douglas.

CHRISTIANITY AND THE HEATHEN.

The admirable articles bearing upon the religious condition of the heathen, published in recent numbers of the *Review*, show very forcefully that the Andover future probation theories are the logical outgrowth of a false theology. Wesleyan Arminianism in its best form has no place for them. But cannot the argument against these theories, and the one for missions, be made even stronger than in these excellent articles? Do the statements made, true as they are, go far enough to logically meet the arguments of these second probationists based upon the Scripture truth that not only is there the ground of salvation in the historic Christ, but that it must be received through a knowledge of him? Such as "He that hath the Son hath the life; he that hath not the Son of God hath not life" (1 John v, 12, R. V.); "and this is life eternal, that they should know thee the only true God, *and him whom thou didst send, even Jesus Christ.*" (John xvii, 3, R. V.) See also John iii, 36, etc.

Can they not be scripturally met as follows? Not only are general "faith and obedience toward God" a condition of salvation, but *faith in Christ.* Faith in Christ is not conditioned upon perfect knowledge of Christ and his work, for no man has this. As to the fact of receiving salvation, the amount of light is not determinative, but the attitude toward the light. The moral and religious light which any responsible heathen has is not merely isolated, it represents to him Christ; it contains rays (reflected, refracted, or distorted, it may be) from the Sun of Righteousness; his attitude toward it is his attitude toward Christ, and is determinative of character and destiny. His attitude toward the few refracted rays shows what it would be toward the full direct light. Christ was promised in Eden. The prophetic is the historic Christ. No responsible members of the race have ever lost all the influence of that promise. Again, "In him (the Word) was life; and the life was the light of men. . . . There was the true light, even the light which lighteth every man, coming into the world." (John i, 4, 9.) If Israel "drank of a spiritual rock that followed them, and the rock was Christ" (1 Cor. x, 4), though their knowledge of his real nature was very limited, may not the heathen have the same rock, though their knowledge be still less? Christ says, "I am the good shepherd; and I know mine own, and mine own know me . . . . and other

sheep I have, which are not of this fold." (John x, 14, 16.) They *know him*, though perhaps not by his true name. Melchizedek, who was a type of Christ, and the magi, confirm the same.

But why send the Gospel to the heathen? Can we never get above the idea that Christianity means nothing "but getting to heaven?" Are there not those who are "saved, yet so as through fire?" May not a saved soul have, because of lack of knowledge, a very small life? Christ says, "I came that they may have life, and may have it abundantly." (John x, 10.) "That they may have life" shows that the ground of salvation is in his work. "And may have it abundantly" shows that the fullness of this salvation comes only by a knowledge of Christ's character, work, and teachings. While the attitude toward the truth one has determines character, the amount of light one appropriates determines the largeness of the life. The marvelous physical, intellectual, moral, and social development which Christianity begets wherever it enters heathendom gives testimony to the largeness of the life which it bears in its bosom, and which will yet make this desert world blossom as the rose.

This view, which makes the Jehovah of the Old Testament and the Christ of the New the shepherd at once of Israel and the whole Gentile world—of the Christian and the heathen nations—does not degrade Christianity to the level of the heathen religions, nor belittle Christ; it rather exalts him by showing the universality of his love and by giving unity to the Bible, and to the whole history of the world, showing that his purpose has ever been that all men every-where "should seek God if haply they might feel after him, and find him, though he is not far from each one of us."

E. L. Parks.

Atlanta, Ga.

THE SINNING ABILITY OF CHRIST.

Could Christ have yielded to temptation? Those who deny study him only as God, who cannot sin. They seem to forget that "God cannot be tempted with evil," and, therefore, as Christ was God, he could not be tempted at all. When admitting his humanity, they claim that his spotless purity could not respond to temptation, and so he could not yield. But were not Adam and the angels that sinned created equally pure?

But Christ was man. "He was made like unto sinful flesh." "It behooved him to be made like unto his brethren." If "in moral nature he had nothing in common with them," as one asserts, his humanity was a myth. True, he did not inherit sin; sin did not taint him. But he was the second Adam, and was possessed of Adam's moral nature. Redemption by Christ rests on his assumption of our nature. That he possessed our physical or intellectual nature is of no moment, for it was the moral nature that lay in ruins and must be rebuilt. The being who has nothing in common with man's moral nature is certainly not human.

For restoration, man must have power to resist temptation. To aid him in resisting, Christ was tempted: "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." The

very essence of temptation is the liability to sin. Remove this and temptation is a mere form; a shell without the kernel; a cannon without ball; noise without execution. Without the great liability, Christ's temptation was not in any point like ours, and, therefore, could not possibly strengthen us.

Still God cannot sin, cannot be tempted with evil, and Jesus Christ was tempted in all points like as we are. Doubtless the mystery of this temptation will be solved when the mystery of the God-man is revealed.

Beaver Dam, Wis. HENRY COLMAN.

BELSHAZZAR.

The figure of Belshazzar—thanks to monumental study—has emerged from the mists and taken distinct historic form. He was not of a royal race, but was a descendant of "the deeply-wise prince," which may explain the success with which his father, Nabonidus, usurped the kingdom. Nabonidus seems to have shown some spirit in the early part of his reign, but soon fell into inactivity and indolence, though he must have expected an invasion from the East. For several years he remained in Tema—probably a quarter of Babylon—while "the king's son" commanded the army in Akkad. He had not only antiquarian tastes, but also aimed to become a great religious reformer, and thereby produced discontent and disloyalty among the people. The queen seems to have been much with the army; at least she was with the army when she died. Not till his seventeenth year was Nabonidus aroused, and then he sacrificed to the gods, and made some preparation for defense. The army of Cyrus neared the city and gained a victory over a part of the Babylonian army at Rutum, near Pekod, in the south. The army extended thence even to the midst of Akkad, in the north. The people of Akkad revolted, and the city of Sippara was taken without fighting, Nabonidus fleeing to Babylon. Two days later, on the sixteenth of the month Tammuz, Gabryas, the governor of Gutium and general of Cyrus, reached Babylon, and the city surrendered without fighting. It was nearly four months later when Cyrus descended to Babylon. He immediately placed the religion on its former basis, and the people rejoiced. Nabonidus was a prisoner.

The name of Belshazzar occurs frequently on the tablets. Nabonidus calls him "my firstborn son, the offspring of my heart," and prays for him to his God: "The fear of thy mighty divinity cause thou to dwell in his heart; may he not be given to sin, and favor not untruth." In the first year of Nabonidus, Belshazzar borrowed a quantity of grain and wrote the transaction on a tablet, and again he is connected with a larger transaction in grain. His name is connected with the sale of a slave. He pays to the temple of Samas at Sippara the tithes due from his sister on account of cattle which she owned. He seems to have been a prominent figure connected with commercial life in Babylon. As early as the fifth year of the reign of his father he had a household of his own, and was the "crown prince" of the kingdom. Daniel became "the third ruler of

the kingdom." After the surrender of Babylon, Nabonidus being a prisoner, Belshazzar—nominally king, but perhaps he had been associated with his father in the government—still held out in some stronghold of the city. On the night of the eleventh of the month Marcheshvan, Gabryas attacked this stronghold, and, as the record goes, "The son of the king died."—*Daniel* v, 30, *says the same.* The six days' official mourning were observed four months after his death.

Warren, Pa. J. N. Fradenburgh.

ITALIAN CLAIMS.

There are thirty million Italians nominally Papists. Their first need is the simple Gospel, presented directly and on its own merits, in its spirit and power. This, working in their hearts under the Spirit will renew and elevate individual lives, by them restore and sanctify the family, and, judiciously diffusing itself through all social and civil channels and institutions, will be an ever redeeming and rejuvenating leaven in the old national life and in the actual civilization. The converts, not segregated as a new confraternity, but sharing the people's common activities, sympathies, and aspirations, and abiding with God in the relations wherein they were called, will be, and be accounted, at once true Christians and true Italians, an appreciable and validly advancing moral and religious force. Such the long sustained aim and endeavor.

If, with enlarged heart and resources, American civilization is now to be pressed on the old kingdom, wisdom and equity require that with equal agencies and ardor we begin to evangelize the Italians resident among us. Thousands are in all our larger cities and towns, forty-five thousand having landed last year at New York alone. Ignorant, superstitious, impetuous, if neglected and left to the brutalities usually visited upon such ill-favored, ill-placed, and defenseless immigrants by local selfishness and vice, they will not only perish themselves, but become a fatal canker among the roots of our municipal and civil life. For them and for us equally urgent is it that they be speedily evangelized and Americanized; otherwise they will be allies of the audacious Jesuitical attempt now making to abolish our Sunday, our Bible, our public schools, and to Europeanize and Romanize the United States. Here is to-day's nearest duty, invoking prompt and liberal action.

The successful missionary experiments among Italians, spontaneously begun recently by our people in several places, strongly encourage more extended and matured undertakings. These unfortunates, with the tied tongue and sad hearts of strangers in a strange land, are more peculiarly our neighbors religiously than Italians in Rome, much more accessible, less prejudiced against Protestants and foreigners, less restrained by family ties, by social relations, by business interests, and by priestly influences. A cordial welcome, a fostering Christian care for his compatriots, is America's due and worthiest tribute to America's discoverer.

Syracuse, N. Y. Leroy M. Vernon.

EDITORIAL REVIEWS.

FOREIGN RÉSUMÉ.

THE GENERAL SITUATION.

The eyes of all Europe are now directed toward France, and the question is there largely the religious one. No nation can live without religion, and this a large portion of the active Frenchmen would undertake to do. But atheism ignores the greatest needs of the human soul, and sooner or later it must go to the wall, because it is simply a negation. Ultramontanism throughout Europe has gained all the soil that free-thinking has lost, and it is now proceeding to an assault. But whatever sympathy it may find elsewhere, it is, on the whole, repugnant to French spirit. Two things in it shock the conscience of the French nation; namely, the autocracy of the Pope, and the exaggerated importance given to religious ceremonies and practices. The deification of the pontiff is the enslavement of civil and religious society, and the worship of him is the invasion of paganism in the bosom of pure Christianity.

But for the nonce Ultramontanism grasps the reins, and the expulsion of the Jesuits has not weakened its influence. Protestantism is now the only real refuge; and if it as a Church were compact and disciplined, there would be an inclination to accept it, for France needs a national Church free from the trammels of Rome. England and Russia both have national Churches, and these form one body with the nation; they have the same interests and passions as the State, but they do not assume to rule, as does the Ultramontane Church, by the government of the priests. What a blessing it would be for France if the Protestant Church were to become the religious force of the future! It is clear that if the Republic lives it will have to make its peace with religion. If the Monarchy is restored it will need ask itself the question whether, after having served, it will not enslave it? But a clerical republic or monarchy would be alike a scourge; neither would solve the question anywhere. European society is like the bowels of a volcano, where the elements are in fusion, and whence proceed heavy groaning and violent shocks, and from whose mouth may suddenly burst a stream of lava that will cover every thing with ruins.

But if God will protect France, and will graciously spare it from new misfortunes, he will give it a government alike removed from all excesses and extremes, and one that will lead it into the paths of genuine spiritualism, with neither hostility to the State nor yet submission to it. Then independent spirits would soon withdraw from Ultramontanism, and the wise among them lean toward Protestantism. And the Protestants, on their part, should learn how to put an end to their disputes, and offer to France a Church that would be free from papal despotism, from Roman theocracy, and the wild orgies of anarchy.

I. RELIGIOUS.

The Autocrat of all the Russias has at last laid his heavy hand on the Lutherans of the Baltic Provinces, and well-nigh crushed them. A rescript from the highest Church official in Russia binds them to the strictest inactivity, and forbids them in any way to have public occasions that shall attract attention from without, such as missionary festivals or meetings of any kind in the open air. They may not undertake to attract to themselves any converts to their faith, may not receive even those who have a desire to return to their faith after having abjured it by force or pleasure for the Russian Church, and, in short, they must abstain from all missionary work, even to the collections for missionary purposes.

But the greatest struggle is in regard to the so-called "re converts." Years ago, allured by the appeals and promises and threats of the Russian clergy, a great many of the less zealous Lutherans allowed themselves to be drawn into Russian Orthodoxy; of which act they now repent, and would fain return to the bosom of the Church in which they were born. But now the State insists on regarding them as of the Russo-Greek faith, and will not let them go. These "re-converts" are now warned also that they will be punished with imprisonment and loss of civil rights, even to annulling marriages made in the Russian Church, if they do not return to it. The Lutheran pastors consider it their right and duty to accept these returning sheep into their fold, and to grant them a church status, and this so far they have done, with few exceptions. In Livland there are no less than forty thousand of these people who had *en masse* thought it best to accept the flattering offers of the Russian Church. Now the pastors who receive them back are threatened with suspension and loss of support, so that, if there is no turn in matters, no less than sixty-five parishes will be without guardians. These pastors are conscious of this calamity, but still feel, like Luther, that they cannot do less, "so God help them," for the Church is not well served by pastors who obey men rather than God. Therefore, obeying their conscience rather than the State command, they refuse to deny confirmation and communion to those who would be received back into their Church. The Lutheran Church of the Baltic Provinces is now making an appeal to the home Church in Germany, hoping in this way at least to make their case known to the world, praying that God in his mercy may soften the heart of the Russian autocrat.

Switzerland has her troubles arising from her situation as surrounded by nationalities differing from her own in their government. As a republic, on the border of so many monarchies, she is a sort of eye-sore to absolute rulers, but more especially as a place of retreat for fugitives from the neighboring nations, where they can lie in wait over the border, ready to take advantage of the least opportunity to return to their old stamping-ground. Switzerland naturally desires to remain neutral in all these national troubles, and by common consent of the adjoining governments she is allowed to be so if she does it in good faith. But, as a

republic, she naturally sides with the Liberals in politics, and, to be consistent, she must offer the right of asylum to them in their retreat from persecution.

This right, therefore, she considers hers as a duty, and endeavors strictly to maintain it for political refugees. But of late years the difference between such and common criminals is not very nicely drawn, and what most nationalities would consider a crime, she is forced to regard as political complication, and on this middle ground between the two she gets into trouble. When anarchists and socialists gather within her borders, and use or abuse her hospitality and protection by making her a retreat whence to foment trouble and disseminate incendiary sheets, it is quite natural that the voice of protest should be heard. Germany has been particularly annoyed in this way, and malcontents whom she treats and regards as common criminals and individuals dangerous to society escape the pursuit of German officials, and turn up in Switzerland ready and desirous to carry on their operations as briskly as ever just over the border. In other days France scolded and threatened when Louis Napoleon and his minions retreated to Switzerland as a refuge, and later he complained when French refugees did the same to him. It makes a great difference whose bull is gored.

Through these trying situations Switzerland endeavors to hold her own with good conscience. But of late years matters have greatly changed, and in the complicated policies of the great States the dangers have grown much greater. The right of asylum has become a tradition of which she is proud; and she is, therefore, perhaps a little too slow in refusing asylum to bandits and international brigands whose hands are against every man. It is now becoming clear that the right of asylum within her borders should be revised and made more stern, and her statesmen are inclined to do this. But in the meanwhile they do not like to be threatened, and have increased their little army and are fortifying their strongholds, so that they can at least make a show of resistance in case of attack.

The Schools of France are at present an object of much solicitude, and in some respects the gravest matter that is relegated to the new Parliament. The moral future of the country will largely depend on the solution of this great question. The matter has been brought out in bold relief by a report on behalf of the Minister of Public Instruction, *à propos* of the Exposition, by the Dean of the Protestant Faculty of Theology in Paris. The conclusions given are the result of an extensive inquiry throughout all France in the primary schools, as presented by the teachers of these, and also the controllers of the normal schools for primary instruction. From these it is evident that there is a very dangerous reaction in the schools formerly taught merely as religious schools by the members of the different orders. In endeavoring to make them neutral in the matter of religion they have gone into the error of making them positively irreligious because of the character of most of the teachers, who have

themselves had no training of a religious character, and who find it very difficult to distinguish between religion and morality.

It was determined on the revision of the school laws to give opportunities to all pupils of the different faiths to have religious teaching on separate days or at separate hours; but this is practically a failure, and the result is, that this phase of the matter is quite neglected. But what is equally bad is the proof that moral teaching in the schools is neglected also, and in some schools in the large cities it is absolutely ignored. Although the fact is not understood, or at least not acknowledged, the truth is that the exclusion of the Bible from the schools excludes the source and basis of all morality. The teacher, in his inability to teach morality, so to say, without a code, will slide off into political disquisitions, or will shirk the matter entirely. Or, as other teachers report, the children listen to moral teachings without a catechism with a sort of listless indifference, and the work remains thus a failure.

The Coligny Monument comes at a very opportune hour in France and for Paris, and it was a happy inspiration for the French Protestants to choose the era of the great Exposition during which to unveil it. It is beside the famous church of St. Germain, whose bell rang out the call for the massacre of St. Bartholomew, and near the spot that saw so many of the scenes of carnage that accompanied the cruel massacre of the famous Admiral. It will thus be a sort of expiatory altar; a public and striking reparation of one of the most enormous crimes of history, and of a deed whose execration will go down through ages under the name of St. Bartholomew.

It is also just beside the "Oratoire of the Louvre"—the largest and most central of all the Protestant churches of Paris, although no inscription marks its front nor indicates its purpose. The monument may thus recall to many Protestants the way to a place of worship that many of them may have forgotten, and bid them listen to sermons and prayers in the spirit of Coligny and his companions, who at the price of their lives taught their fellow citizens the way to salvation, moral purity, and liberty. The inheritors of his name, and supporters of the religion of their great ancestor, may well preserve this souvenir, and give thanks to God for the more favorable period in which they live, when they may raise again the flag that fell from the bleeding hands of their valiant ancestor. The hero martyr of the French Reformation has too long been forgotten or neglected in this period when men are inclined to review the manly virtues of their ancestors and pay due homage to the great men of the past now no more but in spirit. It appears strange that among these Coligny should have been so long neglected, and that not until now has this debt of gratitude been liquidated. But now the great Huguenot stands boldly out in white marble as the chief of a brave and loyal legion.

The Wail of Berlin is about the dearth of churches, and the cry has gone forth that this must be remedied. A telling appeal has been issued

by the Berlin Synod relating the sad story and demanding help. It declares that the "church-famine" of the capital is caused by the neglect to provide suitable places, and timely ones, for missionary work, by the influx yearly of forty thousand strangers, and the withdrawal of the best portion of the population from the inner city to the more attractive suburban residences. Of late years every thing has been built but churches, while the number of the population has been steadily increasing. There are over a million and a quarter of so-called evangelical Christians in the city. There is but one minister to five thousand souls, and instead of the one hundred now in service there should be at least three hundred. There are but forty churches, and at least one hundred more should be built. This they think can be done by getting half the needed money from the government and the rest by individual subscriptions, though voluntary taxation for Church purposes will be somewhat new in Berlin. Some few hopeful ones write and speak encouragingly of this suggestion, while others look on in doubt. The trouble has been, of late years, that the money for church construction has been applied to memorial churches to commemorate events, and the churches when finished are regarded more as monuments to be visited and admired than temples for the sincere and active worship of God.

One great cause of the standstill of the churches has been the introduction of a sort of church-politics into the religious arena. Stoecker, one of the greatest divines of the land, has been at the head of several semi-political commotions, and, though he has clearly done much good, he has as clearly done a fair share of harm. The authorities have at last told him that he must confine himself to one or the other field in the future; and he is taking the matter into consideration. In the meanwhile, it is well that the waters of the pool are troubled.

The German Universities have had a most favorable season of late. The report for the last ten years announces that in this period the number of students has nearly doubled. In 1879 they counted about seventeen thousand students; now they number over thirty-four thousand. In this period the population has not largely increased, so that the increase of students comes from a greater proportional demand for entrance to the learned professions. Ten years ago there was fear of a future decrease of attendance; now there is an overflow; and the consequence of this great increase is a crowding of the professions to inconvenience.

According to a recent official report, there has been of late a great increase of theological students: last spring there were enrolled in all the universities 8,500, and in the schools preparatory to these about 2,000; and, besides these, a goodly number are reported as preparing in private ways for the theological schools. All the seminary courses now last but three years; consequently the number of students present in a fixed term must be greater than formerly. And still there is a great dearth of teachers; large classes are kept together that ought to be divided, but cannot be for want of teachers. The entire government appropriation for

the seminaries in the Prussian State amounts to about $81.50 per year for each student.

THE UNIVERSITY OF DORPAT, the only German institution in the Russian realm, is sorely feeling the heavy hand of the government, in sympathy with the general tendency in Russia to crush out every thing that is German. The Russians have used the German scholars until they think they can now get along without them, and, having squeezed the lemon, they are ready to throw away the skin. The University has by government ukase been deprived of the right to elect its own rector, who has hitherto been appointed once in four years by the vote of the academic senate. The government now places a rector over the faculty, whose duty it shall be to watch the spirit of the lectures before the students, and who, to this end, must frequently attend the teachings in the classes and condemn any effort to swerve in the least from the scheme laid down and publicly announced. This is clearly in order to prevent the "noxious influence" of Protestant doctrines from being disseminated from the professional desk. In the University of Helsingfors women have recently been admitted to the course; and this clearly with the idea of restraining them from going to Germany for their education, where they imbibe "noxious principles." Girls are also soon to be admitted to the Gymnasia for the same reason.

II. LITERARY.

THE LITERARY MONUMENT of the period for the Protestants of France is the splendid tribute to the greatest teacher of the Huguenots known as the Ecclesiastical History of the Reformed Churches of France, by Theodore de Beza. It is the right book in the right time; in sympathy with the beautiful monument raised to Coligny near the spot where he was massacred.

This will now be the golden book of Protestantism and the descendants of the Huguenots. There is nothing that can equal it in French literature but the *Christian Institution* by Calvin, and the *History of the Martyrs* by Crespi. Its absence would leave a void in history, especially for the origin of the Reformation in the Provinces of France. It is the work not only of Beza, but of Reuss and other collaborators under his direction, and is thus a collective work on French Protestantism. The style is archaic but very chaste, resembling that of the sixteenth century. And it is full of examples of noble living and heroic deeds. It is an elevated school of firmness and courage, in which the weaker spirits of our period may see these qualities engraved in brass. It is also a rich treasure of examples and lessons of faith in a divine providence, and a singular assistance of God, as the author says, "establishing so many churches by such small or humble means amid violent and terrible storms." All the glorious epoch of which this history gives us so vivid a picture is full of religious and moral courage, and Reuss, at the close of his introduction to the work, may well wish for a revival of these virtues, when it is certainly not intensity of persecution that induces the lassitude of the greatest

number. We can indeed say with him, "that French Protestantism would have every thing to gain by drinking deeply from the living sources that so often slaked the thirst of our ancestors, and thus coming more closely into contact with their sufferings, their martyrdom, and their personal and living faith."

Pastor Bersier, the leading Protestant divine of the Free Churches of Paris and France, did himself great honor in his oration at the unveiling of the monument to Coligny. We give here one of the gems of the production:

"It is well to have brought up before us this grand figure of Coligny; it is one of those that need not fear the light. Bossuet used to say, that all that had been done to malign the Admiral after his death had only served to illustrate his memory. Montesquieu had affirmed that Coligny died having only the glory of the state in his heart. Voltaire related his tragic end in a page of the *Henriade*, which our fathers knew by heart, and one of his last thoughts was to propose to the Academy the eulogy of the Protestant hero. Victor Hugo said of him: 'He was a just man.' Michelet wrote these strong words: 'I am most lavish of heroes in my books; but this man is the hero of duty and conscience. In vain have I examined him, fathomed him, discussed him; he resists and grows always. In comparison with so many others, who are foolishly exaggerated, he, though not the hero of success, defies the test and humiliates inspection.'

"Let us not tarnish this pure glory. It is one of the caprices of our race to blacken itself, and there are periods when this blackening goes to the border of falsehood. To listen to historians of a certain school, it would seem that we have not any too many national glories. A peculiar pleasure possesses them when they think they have been able to prove that men have been the dupes of enthusiasm. The foreigner himself is astonished at it, for were we reduced to ask him who were our greatest men he would find that France herself would be the only country of Europe where one would deny that Coligny was a great Frenchman.

"Gentlemen, it is right that this monument rises in the very heart of Paris. It has been feared that this statue might be regarded as a provocation. But such a thought would be unworthy of modern France, which wants no more religious wars, and admires only the fertile strife of thought and charity."

Father Hyacinth is still struggling on in his lost cause in Paris, and virtually has no active friends among the Protestants there, who have no confidence in his modes. In a recent letter of one of them to the Protestant journal, the *Signal*, we find the following appreciation of his work:

"As to the Church of Father Hyacinth renouncing many of the errors which give to the Church of Rome so great a power over hearts, the great orator does not seem to have thought of substituting the pure doctrine which God sends us from heaven in his word. Now, to repeat it, the

only teaching that can give life to religion is the doctrine of salvation, true or false. The only churches which can succeed are those which, above all, teach the supreme question that agitates the soul of man, namely, 'What must I do to be saved?' How shall I give peace to my troubled heart? How put myself in accord with God, how do his will, and how obtain eternal life? If Father Hyacinth were less inclined to give to France what he calls an 'honest religion,' and would use his rich eloquence in bringing to Frenchmen the good news of eternal salvation offered to every man by the sufferings and the infinite grace of Christ, he would accomplish in France a work that would fill many souls with ineffable joy, and impart a new and magnificent impulse to all souls of the kingdom of God. The past is there to certify this, and for more recent times we may quote Wesley, Spurgeon, and Moody."

Another distinguished correspondent writes thus:

"Last Sabbath I heard Hyacinth. His discourse was full of unjust attacks, to which I will only reply: I believe that the Church, in spite of all its failings, has continued down from the days of Pentecost; I believe that the Church which struggles on earth and triumphs in heaven will never cease to demand of God the progress of his reign; and that there is a communion between our progress and the prayers of the saints who have arrived at perfection. I honor the Virgin Mary, the august mother of my Saviour, and I say with all the ages, 'blessed!' I love, in Christ, all those who call on his name. The Reformed Church possesses, in their best and principal elements, the Christians whom Hyacinth pursues; and we have no desire to change our religious altar for the one to be created by Father Hyacinth."

The Religious Question is the order of the day in France. In the *Signal* we also read:

"If the Republic lives it will have to make its peace with religion. If the Monarchy returns, it will have to ask itself whether, after having served it, it will not singularly injure it. A clerical republic or a clerical monarchy would be alike a scourge; nor would either be a solution. French society is now like the bowels of a volcano. How many elements in fusion, how heavy the rumblings, how violent the shocks! Any thing may come from the mouth of the volcano. We can do nothing against this monster if God has decided that this baptism is necessary for France: but if God protects France he will give us a government which will bring back the Church of France to the ways of the Christian spirit, without favoring the enterprises of Ultramontanism or the violent tyranny of atheism. A government cannot ignore the religious question. Religion being the soul of a people, how can the State be indifferent to it, how feign to ignore its existence? Neither hostility nor submission should be the device of the Church. Independent minds will withdraw from Ultramontanism, and the wise will approach Protestantism, and this will put an end to its disputes, and offer to France a Church that will give it an escape from papal despotism and the orgies of anarchy."

PROGRESS OF CIVILIZATION.

As a religion, paganism is uninspiring and unprogressive; as a civilization, it is oppressive rather than elevating; and, so far as contributing to human development, it is a huge failure. The early civilizations of Egypt, Assyria, Phenicia, and Greece, when at their best, wore a dreary aspect, and were wanting in many of the essential elements of progress. In commerce, art, manufactures, architecture, war, and letters, they were skillful, eager to excel, and have left some monuments that indicate genius and an ability to make the most of resources. But the average life of pagan nations has always been dull, monotonous, and little above the level of that degradation that is possible in the most favored nation without true religion. The trade, the shipping, the amusements, and the writings of the primitive peoples, except such as lifted them out of their epoch, were commonplace, insipid, and deadening on the intellectual life. The military accouterments of the Assyrians made them terrible in battle; but modern warfare laughs at their clumsy preparations, and tosses them aside as trifles. The purple industry of Tyre, the hieroglyphs of Heliopolis, and the fables of Greece are not the proofs of great peoples, but rather that the world was still in a state of infancy and expectancy. Nearly all the evidences of a true civilization in such lands are of a character to establish that whatever activity, genius, or advancement must be credited to them was made despite, or without the aid of, the prevailing religion; and, indeed, that the civilization, such as it was, supported the religion, but that the religion did not support the civilization. As time passed on, it was seen that religion was extinguishing civilization; and so it has happened that where true paganism has prevailed, in whatever religious form, civilization has ceased, without any prospect of revival. Hence pagan nations are not the commercial, inventive, intellectual nations of the world. Christian nations seem to have in their hands all the possibilities of greatness in resources without limit, and in that ingenuity that will provide for the most unexpected emergencies and for the greatest tests of endurance and stability. The great prosperity of Christian nations must not be credited to climate, natural resources, or large populations, for ancient paganism had, and modern heathenism has, the same; but to the religion that inspires to achievement as it inspired the word of truth. In Christian lands progress may fairly be expected, for Christianity is a force by which nature may be subdued and the human intellect reach its consummation of strength. Inventions, discoveries, improvements in architecture, vast commercial relations, and the general advancement of the race under its influence are among the results that may be anticipated as Christianity shall be intrenched in the world.

The spade is an instrument of Providence for the confirmation of the historical portions of the Old Testament. Assyria, Palestine, and Egypt are yielding their buried treasures to the magicians of civilization, and

reporting facts of startling significance to scientists and religionists. The recent discovery of the palace of Amenophis III. of Babylon, with the great library of the period, consisting chiefly of cuneiform tablets, carries us back thirty-five hundred years, or one hundred years before the Exodus, when the Babylonian language was in the ascendant throughout the East, and the Babylonian power was supreme in the world. Preserved on clay tablets in the archives of the palace are the records of the wars of the great kings, with Babylonian names, dates, and other events that confirm the primitive history of the Pentateuch, so far as the Babylonians were related to Palestine, both before and after the Israelitish conquest. Prof. Sayce completely surrenders to the archæological evidence of Assyria in support of the credibility of the Old Testament in its historical revelations, and answers higher criticism and infidel science with the unimpeachable facts of history. He also is of the opinion that Palestine will reward the archæologist with unexpected proofs of the accuracy of the Old Testament in underground libraries and in various symbolical and monumental resources that the future will appropriate, to the discomfiture of the critic and unbeliever. Already Egypt is yielding up her historical insides into the lap of the antiquarian, establishing that Rameses II. was the Pharaoh of the oppression, and that the route of the Israelites to the Red Sea, as detailed in the Bible, is exactly correct, with felicitous confirmation of all that it records regarding the stay of Israel in Egypt. It is a gratifying coincidence that just now, when the attempt is being made to discredit the history in the Old Testament, and to reduce some portions of it to myths, the antiquarian reopens the palace doors of Babylon, knocks at the gates of royal tombs in Egypt, uncovers the graves in Moab and Philistia, and exhumes the treasures of Phenician glory from their long-forgotten hiding places, to find records that repeat in part the story of the patriarchs, and in a hundred ways confirm the genealogies, the wars, the customs, and laws of Israel from Abraham to Solomon. This is more than an illustration of literary enterprise; it is proof that the foundation of civilization standeth sure, and that the divine history knows how to take care of itself. Archæology, the latest born of the sciences, is contributing quite as much to the education of the first principles of religion as any of the older sciences, with their boasted age and achievements.

The reported purchase of American breweries and distilleries by an English syndicate is not at all unfavorable to the progress of temperance, but rather a sign of the speedier overthrow of the iniquitous liquor traffic in this country. As a civilizer, there is no nation equal to the English; as a promoter of great evils it also is without an equal. It was England that forced the opium traffic on benighted China; it was England that for fifty years patronized idolatry in India through fear of losing its political authority; it was England that winked at the disruption of the American Union when the slaveholders' rebellion was in progress; and it is the same England that now would monopolize the rum business in this Chris-

tian land, and check its course toward the high and honorable destiny that Providence apparently has indicated for it. The ethnic ties between England and the United States are strong, but they are not strong enough to prevent complete alienation when once it shall be understood that, as in other countries, England is enriching herself at the expense of the honor, morality, virtue, and prosperity of the American people. Once let it be known that the liquor traffic is no longer a native business, but a monopoly of English capitalists, and the indignation of the people will focus itself for its complete extinction. When Andrew Jackson vetoed the bill for the renewal of the charter of the National Bank, one of the consolations over the disappointment was, that the stock of the institution was largely held in England, and the loss would be felt there more than here. The *Cincinnati Commercial Gazette* approves of English proprietorship of this industry on the ground that it will prevent war between the two countries; but there is no prospect of war, and if one should appear probable, after two experiments of that kind, in both which the English were defeated, it is not likely that the United States need anticipate a reverse. We welcome the transfer of this business to English proprietorship because it will be the beginning of a new movement against it which, fostered by a patriotism that usually accomplishes its ends, cannot fail to relieve the nation of its greatest curse and the Church of its greatest obstacle.

England wisely hesitates to proclaim her exclusive occupation of Egypt, owing to the diplomatic questions involved, but every step she takes is on the presumption that she has a right to take it, and as it is in the direction of occupancy we may expect to learn in a few years of the supremacy of English authority in the land of the pyramids. France peevishly opposes the English movement, but a joint occupation of all the European powers of the country would result in as vexatious a rule as has burdened it in the past. England's method of access to power in Egypt is perplexingly slow, but it will work itself out in complete possession not many years hence. Her military movements have not been colossal, or even successful; the followers of the Mahdi despising her skilled soldiery, while the dervishes of the desert are as brave as the queen's best guards. The record of English inefficiency in the Soudan should not be repeated, and the reproach of Khartum should be blotted out in a magnificent conquest of the country from the delta to the first cataract. We shall rejoice in any success that may crown the English movement, not because it will add luster to English arms or even resuscitate Egypt from its grave of oblivion, but because it will afford the opportunity of civilizing the vast continent of Africa, and also of redeeming the Semitic world from its superstition and paganism. Egypt is in the highway from the Mediterranean to the Persian Gulf and the Indian Sea, and its reclamation to a new order of government and social life will avail much in quenching the old spirit of stagnation that broods over the old continents. Let England drive her chariot wheels from Alexandria to Thebes, and on to Assouan.

Egypt is an example of fulfilled prophecy. Declared that it should become "the basest of kingdoms," it lost its imperial civilization, sank into moral and social degradation, and has been so impoverished in its resources as not until recently to excite the cupidity of the warlike or progressive nations of the world. For two thousand years it has been without a native ruler, and known little progress except the impetus it received fifty years ago from Mehemet Ali and the impact of European ideas and agencies. The turning-point in its history is approaching, for Egypt is to recover her lost glory and occupy a controlling influence in the Oriental world. Evidently it is to her interest to escape the suzerainty of Turkey, which, though nominal, is exacting and oppressive; but independence can only be brought about by diplomacy or rebellion, either of which is likely to intervene any day. Egypt, however, is not qualified for national independence or for any kind of rule but the most despotic government, though the symptoms of a national sense are in the nascent state, and are preparing the people for final home-rule. The conquest of the country by England is, perhaps, its most immediate necessity, as she would guarantee to it all the appliances of a Christian civilization, and uproot all the adversative influences to the development of local industries.

Crime is a contraband in the universe, is liable to seizure by every law, and is subject to the penalty of purgatory or annihilation. The provisions for preventing its commission, for discovering it when finished, and for repressing it when in the mighty grip of authority, are on the increase, and give assurance of the stability of good government and the welfare of the individual citizen. Civilization is committed to the extinction of crime, and its appliances for the purpose are many and effective. "Boss" Tweed in Spain, Maxwell in Australia, embezzlers in Canada, are sought, found, and may be returned to the tribunal of justice in America to suffer the sentence of outraged law in the sight of the people. The earth is a whispering gallery in which the faintest and most delicate suggestion of wrong is heard by men and angels, both of whom are after the rogues in the spirit of a Nemesis that falters not until the perpetrator of the crime expiates his guilt by imprisonment, suffering of one kind or another, or in death. Just now photography has turned detective; conscience plays informer; remorse, with serpent tongue, hisses fate in the ears of the doomed; extradition laws allow not the bloody and deceitful man to tarry on sand or rock anywhere; the Gospel every-where proclaims Heaven's wrath upon the guilty; and the Holy Spirit, moving upon adamantine hearts until they melt with woe, compels the guilty to unburden their souls in the presence of the world they have defiled. Shakespeare says, "Guiltiness will speak though tongues were out of use." The universe accuses, man confesses, and sin writhes in horror at itself. Too transparent to escape detection; too well known safely to masquerade in holy garments or assume an honorable name; too burdensome to be endured; too anarchical to be enjoyed, the sinner must at last rebel against sin, and vindicate atonement by harmonizing with it.

SPIRIT OF THE REVIEWS AND MAGAZINES.

THE frequent and persistent appearance in our leading Reviews of papers discussing various aspects of the Roman Catholic question is evidence that the present daring self-assertion of the Romish hierarchy in America is attracting the attention of thinking men. In the *Bibliotheca Sacra*, for example, is a strongly written paper exposing its "sectarian demand for schools entirely under Catholic management, but supported by the State." "This," it is rightly argued, "as well as its insistance that the Scriptures shall not be read in public schools, should be resisted as un-American, destructive of morals, and corruptive of the qualifications of good citizens." In the *Forum* for September Dr. Kendrick writes with much force on the same question. In *Our Day*, Joseph Cook, citing the text-books used in Romish "parochial schools," shows that the said books contain the grossest superstitions, assert the authority of the pope on all questions of faith and morals, and the power of priests to grant indulgences; that is, "to remit the temporal punishment due to sin." They teach that Protestantism is no religion at all, because it permits you "to believe whatever you please, and to practice whatever you believe!" He also quotes a Jesuit standard text-book which justifies prevarication, lying, theft, and perjury, and from the Papal Syllabus of 1864 the passage which anathematizes all who say that, "in case of conflicting laws between the Church and State the civil law ought to prevail." In the *Forum* there is an article by Bishop Coxe which shows that Catholic aliens have turned the government of the city of New York into the hands of a religious body governed by priests; that a Romish prelate in Canada recently threatened us with alien mastery through this balance of power, and boasted that it had already triumphed over the Province of Quebec and made the Dominion of Canada subservient to its dictation. Hence, observes the Bishop, we are warned that "a minority may in like manner place the fortunes of this nation in the hands of an alien hierarchy." Other articles of kindred import might be cited. But these are sufficient to show the drift of current thought in educated minds. Evidently a conviction is spreading that the time for trifling with American Romanism is past, and that the issues it is forcing upon our people must be earnestly met and sternly treated. What that treatment should be is a fitting topic for serious thought. The Catholic must be plainly told that he is at liberty to worship God according to the dictates of his own conscience, but he must not ask Americans to tax themselves for the support of schools intended to teach theories treasonable in spirit, because subversive of the fundamental principles upon which their government reposes. And those Americans who seek political gain by corrupt bargaining with priestly dignitaries who control Catholic votes will be "wise in their generation" if they note the gathering of that American Protestant storm which is destined to sweep *political* Romanism, with all who pander to its demands, into swift destruction.

The New Review for August has: 1. "The Relations Between France and Russia Since 1871;" 2. "Matthew Arnold;" 3. "Talk and Talkers of To-day;" 4. "Two Views of the German Emperor;" 5. "Eight Hours the Maximum Working Day;" 6. "Mythology and the Old Testament;" 7. "The New Treasure Hunt;" 8. "Electric Lighting." In the second of these articles Chief Justice Coleridge ranks Matthew Arnold very high as a literary critic and an independent thinker; speaks with qualified praise of his political essays; excepts strongly to his opinions about Ireland and America; claims that, despite his irreverent rationalistic writing, in which he sometimes forgot that it is "ill dancing for nimble wits on the precipices of dangerous doctrines," he was a firm believer in the central truths of Christianity; and that he ended his unspotted life with "a hope of acceptance" such as "few souls" possess. In "Two Views of the German Emperor," we have first a spirited sketch of the career of William II., by Poultney Bigelow, describing his conduct and character while a boy under private tutorship, and in the gymnasium; during his university life; while subsequently under the instruction of his royal grandfather and the politically astute Bismarck; and since his ascension to the throne. Mr. Bigelow paints him, in glowing colors, as a man sound in body, having a mind richly stored with practical knowledge, and a spirit devoted to his convictions of duty. In a second paper, which is anonymous, this portrait is deeply shaded by descriptions of the Young Kaiser's unfilial conduct. His visible impatience at the slow progress of his father's disease; his unwise speeches to the civic authorities of Berlin and to the miners on strike; his calling in the coin struck during his father's brief reign and his refusal to permit the new palace to retain the name of Friederichskrône, given to it by his father, are facts regarded by this writer as indications of a character which is likely to make his reign disastrous. For Germany's sake, one may hope that Mr. Bigelow's picture is the correct one. In "Mythology and the Old Testament," Andrew Lang deals with Renan's *History of the People of Israel* after the Socratic method. Taking that reckless skeptic's theory of the mythical character of Old Testament history, Mr. Lang presses it into the deepest ditch of absurdity by a series of questions concerning the undeniable superiority of the style, the intellectual qualities, the seriousness, the orderliness, the sobriety, and the poetic value of the Bible history to the "myths" of all other nations. By this process he makes Mr. Renan's theory utterly untenable.

Our Day for August treats of: 1. "Possible and Pressing Educational Reform;" 2. "English Literature in American Colleges;" 3. "An Age of Lodges;" 4. "Berlin Addresses to Students;" 5. "A Throne Among the Stars;" 6. "Boston Hymn;" 7. "Boston Monday Lectures;" 8. "Robert Elsmere's Successor;" 9. "Book Notices;" 10. "Questions to Specialists;" 11. "Editorial Notes." These are all good and sound papers. Among them we note the first, by Professor I. E. Dwinell, as of special importance to educators, and to Christian students of passing social and

political events. After a somewhat pessimistic glance at the present unsatisfactory moral condition of society, Dr. Dwinell claims that our educational system fails of the highest results because it aims chiefly at mind-culture. It develops the intellect but neglects the spiritual nature. This is a suggestive paper, albeit one cannot well help feeling that its author charges more of the evil spirit of the times to our educational system than it is fully responsible for. In the second paper, Professor J. Buckham makes a strong plea for more thorough and higher critical study of English literature than is now given to it in American colleges. His demand is just. His plea deserves attention. In the fourth paper, which is lucid, and full of information concerning theological thought in Germany, Professor Stuckenberg shows how German theology has been hurtfully influenced by philosophic rationalism, by pantheism, and by science which seeks to establish materialism as the interpretation of the universe. Its especial enemy has been "a biblical and historical criticism which started with philosophical principles that were destructive of religion." Any one who is fascinated by rationalistic criticism will do well to stick a pin in this last fact.

The *Bibliotheca Sacra* for July has: 1. "The Creative Laws and the Scripture Revelation;" 2. "The Intellectual Element in Matter;" 3. "Co-education at Oberlin;" 4. "Notes on Dr. Riddle's Edition of Dr. Robinson's *Harmony of the Gospels;*" 5. "The Glacial Period and Noah's Deluge;" 6. "Dr. Cochran on the Moral System and the Atonement;" 7. "The New Testament and the Sabbath;" 8. "Lovest Thou Me?" 9. "The Bible and the Public Schools;" 10. "Critical Notes." The first of these papers, by Dr. S. Kellogg, of Toronto, Canada, is scientific, and in its bearing *apologetic*. In the system of law operative during the Geologic Ages, as taught by science, it finds a very remarkable agreement with the representations of Holy Scripture concerning the divine administration of earthly history, both past and future. A very thoughtful, valuable, and suggestive paper. The second article, by Rev. C. Caverno, of Boulder, Col., is a unique theistic argument based on three facts accredited by scientists of all classes; namely, that the elements in every compound of which the crust of the earth is composed "always co-exist in exact mathematical ratios;" that force in nature is mathematically regulated; and that "the beautiful" is every-where abundantly impressed on matter. Then Mr. Caverno rightly reasons that these facts are expressions of intellect, will, and æsthetic sensibility, and can only be explained by theism, which recognizes in them the presence and work of an intelligent personality. On atheistic principles they are utterly inexplicable. In the fifth paper, Dr. G. F. Wright views Noah's deluge in the light of certain geological theories respecting the Glacial Period; to wit, that prior to it the earth was largely populated even up to the polar regions; that the coming of the ice age forced southward men and animals that did not perish; that the pressure of the ice upon the northern portion of the globe produced vast changes in the level of the

earth southward, and caused immense flows of lava to burst from its interior. The meeting of the glaciers, he thinks, caused a universal flood. A very interesting speculative paper. The seventh article, by Rev. A. E. Thomson, is a strongly-written defense of the Sabbath of the decalogue, showing how Christ ratified it, how Paul supported it, and how its principle was sustained in the Christian sabbath, or Lord's day, by the practice of the primitive Church. A timely paper, clearly written, and conclusive except to such as are predisposed to ignore the Lord's day. This number of the *Bibliotheca Sacra* sustains its high reputation as a theological Review of the very highest class—critical, scholarly, and unflinchingly orthodox.

In the *Baptist Quarterly Review* for July we have: 1. "The Anabaptists in Switzerland;" 2. "Past Attempts at Church Union, especially on the Continent;" 3. "Our Ethical Theories;" 4. "The Lord's Prayer;" 5. "The Man of Sin;" 6. "Editorial Department." In the first of these articles Dr. Philip Schaff treats of the Anabaptists from a purely historical point of view, showing that the controversy between them and the Reformers referred only to the *subjects* of baptism, the Anabaptists denying that infants were its proper subjects. They also claimed that none but converts should be admitted to church fellowship. In briefly sketching their history in Switzerland, Dr. S. defends them against many false imputations heaped upon them by their enemies; eulogizes their patient martyr-spirit under persecution, and their heroic struggles in defense of the principle of religious liberty and separation of Church and State. The second paper, by Rev. W. W. Everts, discusses the question of Church union from the view-point of historical doctrinal differences in Protestant Churches. Its conclusion is, that human creeds will not unite Christendom; Christian love may do it, but baptism and the Supper cannot be used as the ordinances of Christian and Church union until "men subtract what they have added to the liturgy, government, doctrine, and discipline of the Church of Christ." By this it would appear that Mr. Everts sees no road to Church union except one built beside "much water." The third paper, by Dr. J. R. Kendrick, discusses, with much acuteness, the sources of moral conceptions and the grounds of moral obligation. It clearly states the progress and present condition of ethical opinion; exposes the selfism of utilitarianism and egotistic hedonism; defends the intuitional theory of Butler, McCosh, James Martineau, etc., and points out the fallacies of the mechanical or evolution philosophy of morals.

The Forum for August discusses: 1. "The Republican Programme;" 2. "Government by Aliens;" 3. "The Problem of Poverty;" 4. "Methods of Ballot Reform;" 5. "The Transformation of New England;" 6. "Canada's Form of Government;" 7. "The Abuse of Fiction;" 8. "Prohibition and License;" 9. "The Extinction of Leisure;" 10. "Defects of the Coroner System." In the first of these papers, Mr. J. G. Carlyle prophecies that the Republican party will do so many foolish things between

now and the next presidential election that the public patience will be exhausted. Perhaps so; but political forecasts are generally as unreliable as weather prognostications. In the second article, Bishop A. C. Coxe, though pessimistic in tone, states some startling facts concerning the corrupting political influence of Roman Catholic aliens, which deserve the serious consideration of every Protestant American who has any national spirit. In the fourth paper, Judge George Hoadly reasons well on the necessity of election reform; discusses the Australian system of secluded voting, approving its principle, but objecting to some of its details; and finally insisting that if the corruption of the ballot, now so wide-spread, shall become "a common fact of general use," then good-bye to American liberty! In the eighth paper, Senator John J. Ingalls sums up the contents of the liquor problem and presents a comparison of facts under license and prohibitory systems which tend to prove that, while high license has failed both in England and America to diminish drunkenness, prohibitory law has succeeded to a very remarkable degree in Maine and Kansas. He believes that prohibition is the only means of overcoming the evils of intemperance, and that it will finally prevail. This number of *The Forum* well maintains its high literary reputation.

The North American Review for September has: 1. "The Elixir of Life;" 2. "Common Sense and Civil Service Reform;" 3. "An English View of the Civil War;" 4. "The Coming Congress;" 5. "Why I Am an Episcopalian?" 6. "The Value of International Exhibitions;" 7. "Capital Punishment by Electricity;" 8. "The Transformation of Paris;" 9. "Are Public Libraries Blessings?" 10. "The Real Rights of Women;" 11. "Nurseries of Crime;" 12. "Can the Mosquito be Exterminated?" 13. "Ministers' Wives;" 14. "Notes and Comments." Of these papers, the second, by General John Pope, will command the attention, but not the unqualified approval, of civil service reformers. The fifth article, by Canon Farrar, presents the question of scriptural episcopacy very ably and distinctly. The liberal Canon's views will delight every Low Churchman, but will be as "vinegar to the teeth" of Romanists and High Churchmen. In the seventh paper, Elbridge Gerry writes sensibly in favor of electricity as a fitting substitute for the barbarous method of putting criminals to death by hanging. In the ninth paper, James M. Hubbard pleads rightly for some general method of keeping bad books out of public libraries. In the tenth paper, Rose Terry Cooke objects to those who clamor for "the rights of women to be men," but enumerates eight rights of women that "ought in the name of religion and humanity to be respected," but which, she says, "alas! rarely are."

The *Contemporary Review* for August discusses: 1. "The Papacy;" 2. "Speech and Song;" 3. "Centenary of the Bastile;" 4. "A Female Medical Profession for India;" 5. "Reform in Teaching the Old Testament;" 6. "South Africa Under Irresponsible Government;" 7. "Mr. Wallace

on Darwinism;" 8. "The Proposed Royal Academy Reform;" 9. "Ibsen's 'Peer Gynt;'" 10. "The Civil List and Royal Grants." The first of these papers, by an anonymous but well informed writer, describes Leo XIII. as cherishing two dreams: 1. The re-establishment of his temporal sovereignty; 2. The making of the holy see once more "the active and omnipresent embodiment of the conscience of mankind." These are wild and arrogant dreams. Yet even to-day the papacy "still represents an immense moral force." But Leo's ideals are incompatible. The steps necessary to secure the first must tend to prevent his realization of the second, as the failure of his attempt to secure diplomatic recognition by England, through a rescript which weakened his authority in Ireland, abundantly proves.

The Nineteenth Century for August has: 1. "A Breakfast Party in Paris;" 2. "The New Liberalism;" 3. "On Change of Air;" 4. "Wanted —a Gospel for the Century;" 5. "The Deadly Wild Beasts of India;" 6. "The Works of Henrik Ibsen;" 7. "Mr. Gladstone's Plain Speaking;" 8. "The Art of Conversation;" 9. "Phenician Affinities of Ithaca;" 10. "The French in Germany:" 11. "Wool-Gatherings;" 12. "Noticeable Books;" 13. The Appeal Against Female Suffrage: a Rejoinder." The fourth of these papers is a subtle but inconclusive assault on Protestantism, by Rev. Father Barry; the seventh is a scathing review of Mr. Gladstone's article on "The Irish Union," by Lord Brabourne. Besides its "Appeal Against Female Suffrage," by Louise Creighton, this number of the *Nineteenth Century* contains, in over twenty-six double columns, the names of ladies who protest against female suffrage. And these are only a first installment of names on that side of the question. Apparently English women do not desire to possess the right to vote.

The Andover Review for August discusses: 1. "Chance or Design;" 2. "The Psychology of the Modern Novel;" 3. "Out of Town Missions for City Churches;" 4. "The Lost Tribes;" 5. "Primitive Buddhism: A Study;" 6. "Editorial." In the first of these articles Professor N. S. Shaler reasons forcibly in behalf of the hypothesis that either human intelligence "is the result of a fortuitous concatenation of unadjusted impulses, dependent on one chance in a practically infinite number of possibilities, or that this life of man is the product of control." He also aims, with less conclusiveness, to show that man's evolution from the lowest forms of life is theistically consistent. In the fourth paper L. N. Dembitz, Esq., attempts to prove that the alleged "Lost Tribes" never were lost, but only absorbed in the kingdom of Judah, excepting such as were deported to the lands of their Eastern conquerors. Even of these many subsequently returned to Palestine and joined themselves to their Judean brethren. "No tribes are lost; and those of Galilee are now in the lead," is the conclusion Mr. D. reaches. If not convincing, this paper is yet suggestive.

The Fortnightly Review for August discusses: 1. "Mr. Gladstone and the Civilized World;" 2. "Downing Street and Africa;" 3. "Gounod's Views on Art and Artists;" 4. "The Fortress of Paris;" 5. "The Great Servian Festival;" 6. "Giordano Bruno;" 7. "Present Discontent in Cyprus;" 8. "Roger Bacon:" 9. "Spanish and Portuguese Bull-Fighting;" 10. "Mr. Browning in a Passion;" 11. "Some Truths About Russia." Of these papers the one on Giordano Bruno, the recent unveiling of whose statue in Rome greatly exasperated the unwisely ambitious Pope, will be read with especial interest. Bruno was a Dominican monk learned in ancient Greek philosophy; a mystical, "god-intoxicated" pantheist, who anticipated the Dutch Spinoza, and a student of natural science worthy to be compared with Bacon and other modern philosophers, whom he also anticipated. He was a preacher of fiery eloquence, and an ethically pure man. The Inquisition burned him, not because he was a bad man, for he was not, but because he chose to do his own thinking—which, though it was not orthodox, was certainly not a crime deserving death. But even to-day, if all the heretical thinkers in the world had but one neck, Romanism, if it had power, would gladly sever it with an ax.

The Statesman for August treats of: 1. "Postal Savings-Banks;" 2. "Labor, Capital, and Land;" 3. "Local Option: Its Relation to the Genius of our Government;" 4. "Woman Suffrage;" 5. "Moral Purity in Our Children;" 6. "Insurance Laws." Of these papers the third places the ethical principles involved in "Local Option" in such juxtaposition as will incline thoughtful temperance men to question its rightfulness. The fourth is especially suggestive to parents who study how to promote moral purity in their children. The *Statesman* is an ably conducted magazine.

The *Theological Monthly* for August contains: 1. "Justin Martyr;" 2. "Prophecy;" 3. "Secessions to Rome;" 4. "Gleanings After Harvest;" 5. "Review of Essays in Biblical Greek;" 6. "Synopsis of the Argument on the Date of the Exodus;" 7. "Current Points at Issue." These are scholarly, vigorously written papers which harmonize with the mottoes of this magazine; which are, to "exorcise the evil genius of dullness from theology," and "hold to the written word."

Harper's New Monthly Magazine for September is rich in illustrations, varied in topics both grave and gay. Students of current religious history will highly prize M. Edmond de Pressensé's paper on "The Religious Movement in France." In view of the attitude of Romanism in America this portrayal of its ultramontane tendencies in France is as timely as it is interesting.——*Blackwood's Edinburgh Magazine* for August, besides its usual literary attractions, has a review of Bryce's *American Commonwealth* which discusses "British and American Democracy" in a spirit of candor that concedes the superiority of our political system in some respects to that of monarchical England. It points out our defects

also. "Maga," though not desirous to see England a republic, is yet willing to have her democratic tendencies guided by the light of both our good and evil experiences. Evidently English Toryism is wiser to-day than it was in the "long ago."——*The London Quarterly Review* for August has: 1. "The Mind and Evolution;" 2. "Stowey and Coleridge;" 3. "Socialism and Self-Help;" 4. "Felix Mendelssohn and His Music;" 5. "Lives and Teaching of the Fathers;" 6. "Motley's Letters;" 7. "Modern Buddhism;" 8. "Rogers and His Contemporaries;" 9. "Gouverneur Morris."——*The Andover Review* for September has: 1. "What is Reality?" 2. "The Congregational Polity;" 3. "Centralization and Congregationalism;" 4. "Matthew Arnold's Influence on Literature;" 5. "The Sabbath in Relation to Civilization."——*Christian Thought* for August has: 1. "Thoughts on the Discord and Harmony Between Science and the Bible;" 2. "The Relation of Pedagogy to Christian Philosophy;" 3. "Five Points in an Evolutionary Confession of Faith;" 4. "Evolution and Development."——*The Edinburgh Review* for July contains: 1. "Charles, Earl Grey;" 2. "The Railways of England;" 3. "Villari's Life of Savonarola;" 4. "The Roll of Battle Abbey;" 5. "The Land of Manfred;" 6. "Maria Theresa;" 7. "The Duke of Coburg's Memoirs;" 8. "Gardiner's History of the Civil War;" 9. "Imperial Federation;" 10. "The Hamilton Manuscripts;" 11. "Her Majesty's Opposition."——*The Unitarian Review* for August has: 1. "Is There a Philosophy of Evolution?" 2. "Theodore Parker;" 3. "Why not Turn Jew?" 4. "Missions and Mohammedanism;" 5. "The Humanization of Religion;" 6. "Social Studies;" 7. "Editor's Note-book."——*The African Methodist Episcopal Church Review* contains fifteen papers besides its miscellaneous and editorial departments. Among them we note "Our Episcopacy," by Bishop J. Campbell; "Natural Science in the Schools," by R. K. Potter; "The Afro-African as a Factor in the Labor Problem," by J. McCants Stewart; "Race Confidence and Race Unity," by T. A. Walker, M.D.; "Education Proper," by J. P. Sampson, D.D. If any one is disposed to doubt the literary capacity of our colored brothers let him read this excellent *Review*.——*The Catholic World* for September has: 1. "A Study of Modern Religion;" 2. "Soul and Sense;" 3. "'Varsity Reminiscences;" 4. "Clews to Ancient American Architecture;" 5. "By the Rapidan;" 6. "Christianity Indefectible;" 7. "The Mozarabic Rite;" 8. "The Closed Heart;" 9. "The Loveliness of Sanctity;" 10. "A Tale of San Domingo;" 11. "Should Americans Educate Their Children in Denominational Schools;" 12. "The New Manual of Prayers;" 13. "Talk About William and Mary Smith." The ability with which this magazine is edited need not be questioned; but we note that it co-operates with the present Jesuitical plan of deliberately falsifying the history of its Church, for it commends a book which asserts that the bull by which Pope Adrian placed Ireland under the crown of England some seven hundred years ago, in consideration of the payment of St. Peter's pence, was forged! Is there no limit to Jesuitical lying and papist gullibility?

BOOKS: CRITIQUES AND NOTICES.

AN APPRECIATION OF BOOKS.

THOMAS À KEMPIS wrote: "Every-where have I sought peace, and found it nowhere save in a corner with a book." It is probable that the following works will confer upon their readers not only the blessing of peace, but also strength, courage, and illumination: *Essays on the Work Entitled Supernatural Religion*, by Bishop J. B. Lightfoot; *Lost Chapters Recovered from the Early History of American Methodism*, by J. B. Wakeley; *Charles George Gordon*, by Sir William F. Butler; and *Deaconesses in Europe and their Lessons for America*, by Jane M. Bancroft.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

A New Commentary on Genesis. By FRANZ DELITZSCH, D.D., Leipsic. Translated by SOPHIA TAYLOR. Vol. II. 8vo, pp. 408. New York: Scribner & Welford. Price, cloth, $3 00.

The second volume fully equals the first in scholarship, acuteness of discrimination, and an industry that usually characterizes German theologians. If it fail to measure up to the level of the other volume in any particular, it is in the subject matter of which it necessarily treats; for in the first volume the author considers the profound questions of creation, the fall of man, the introduction of evil, the range of the flood, the re-peopling of the earth, and all those collateral issues that spring from them; while in the second volume he is limited to the more prosaic facts of historic times, many of which, however, are still unauthenticated, and over which a serious controversy is in progress. The commentator does not attempt to settle disputed history, but to show the relation of events in their chronological order, and the providential outcome of the progressive career of Israel. It must be remembered, too, that his is a commentary on the Hebrew text, a knowledge of which is necessary to an understanding of his studies in Genesis. He has nothing to do with the English or any translation, but bases his methods and conclusions entirely upon the Hebrew, with side lights from the Arabic and the LXX. While this feature is one of its excellences, and suited to Hebraistic students, it can be of no special service to those who are confined to King James, or to any translation. We are also bound to state that Dr. Delitzsch writes in the style of the Higher Critics, maintaining the division of Genesis into Elohistic and Jehovistic documents, and that other writers indicated by letters of the alphabet also participated in its composition. "Q." though less frequent than "J" or "E," nevertheless shows his hand in the preparation of the original documents; and hence, while the exposition of the text may be critical and correct, the orthodox reader will regret that so profound a scholar as the author has needlessly supported some of the

claims of the rationalists touching the wonderful book. It has its merits, however, for the Christian student, who, anchored in the truth, will not be beguiled into the island of error by the siren voice of the charmer.

Voices of the Spirit. By GEORGE MATHESON, M.A., D.D., Minister of the Parish of St. Bernard's, Edinburgh; Author of *Moments on the Mount, My Aspirations*, etc. 12mo, pp. 241. New York: A. C. Armstrong & Son. Price, cloth, $1 25.

Modestly, the author describes his book as an aid to devotion, but it is more than helpful in one's religious meditations. With great patience and insight he has gone through the Bible in search of the innumerable ministries of the Holy Spirit, from his participation in the original work of creation through all the intervening history of the human race to the final triumph of the mediatorial reign of Jesus Christ, the end of the world, and the opening of the heavens to the saints who have gone up through great tribulation. In ninety-five theses the author particularizes the specific offices of the Spirit, not only exciting the spiritual feeling of the reader, but exhibiting, in an informal way, the grandeur of the divine administration under the leadership of the Spirit. Until one has traced the manifold operations of the Spirit in human affairs, temporal, spiritual, intellectual, commercial, moral, social, and political, as pointed out so clearly in this book, one will have little conception of the overshadowing presence of the divine power in the world. It is this idea of the spiritual presence that inflames devotion and gives to the author's work a value he may not have realized in its preparation. It certainly is instructive and invigorating.

The Saltcellars; Being a Collection of Proverbs, together with Homely Notes Thereon. By C. H. SPURGEON. 12mo, pp. 334. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

The proverbs, for the most part, are not original with the author, but a collection from many sources during twenty years. They cover all subjects, and the notes accompanying them are sometimes even more suggestive than the sayings themselves. No one can read a page without getting an idea, either being rebuked for some folly, stimulated to some duty, or led into quiet meditation of destiny. It is remarkable that of so large a number of proverbs as are here reported, so few are without meaning, or without some objectionable peculiarity. Mr. Spurgeon has been an industrious gatherer of honey, and he is very generous in its distribution. We cannot, however, understand how a clergyman, with hands full of important work, and with great projects ever in progress, to say nothing of the constant press of pastoral duties, would consent to take the time to prepare a work of this kind. The book itself cannot fail to find readers; but other writers might have produced it. Almanacs, proverbs of the newspaper type, and pamphlets of anecdote should hardly issue from a pastor's study, whatever their current value or readable worth. Commending the book, Mr. Spurgeon was not exactly justified in preparing it.

The Bible-Work; the Old Testament. Vol. III. Joshua, Judges, Ruth, 1st and 2d Samuel, 1 Chronicles xi, 1 Kings i–xi; 2 Chronicles i–ix. Israel under Joshua, the Judges, Saul, David, and Solomon. The Revised Text, Arranged in Sections, with Comments Selected from the Choicest, most Illuminating, and Helpful Thought of the Christian Centuries, taken from nearly Three Hundred Scholarly Writers. With Illustrations, Maps, and Diagrams. Prepared by J. GLENTWORTH BUTLER, D.D. 8vo, pp. 635. New York: Funk & Wagnalls.

As it is studied, the Old Testament so grows in the exhibition of its supernatural features that a commentary upon its books seems too great for any single pen; hence, commentaries made up of the mature thinking of the scholars of the centuries are to some people really more desirable than those which bear the imprint of but one, though it be a master mind. The present work contains the accumulation of the researches of many scholarly interpreters, under the careful editorship of the Rev. Dr. Butler. The fear that in such cases unity of interpretation cannot be maintained, and that the book can be nothing more than a hap-hazard miscellany of religious opinions, is set at rest by an inspection of this portly volume. It has also in its favor a freedom from theological bias that will recommend it to the average reader; but free, fair, and honest as it is, it does not deal with scholarly questions in a scholarly way, and cannot furnish the thinker or investigator with much new material. It will pass, however, for a very useful, because suggestive, elaboration of the wonderful truths hidden in the Old Testament. The mechanics of the volume might be improved; it is altogether too large, too heavy, and a burden to the reader.

Through a Glass, Darkly. An Exegetical Study in First Corinthians XIII. By Rev. J. H. TIMBRELL. With an Introduction by Rev. LEWIS R. DUNN, D.D. 16mo, pp. 262. New York: Palmer & Hughes. Price, 80 cents.

The "offense" of the author is, not that this is his first book, but that *ex necessitate rei* he vacates the common interpretation of this chapter, basing his conclusion upon an alleged idiomatic method in Paul's epistles and a peculiar use of the personal pronouns in argumentative discussion. He admits that no theologian or commentator holds his view, except perhaps an unnamed German exegete; but, willing to risk scholarship and reputation for theological acumen, he supports his theory with earnestness because he believes it to be correct, denies the application of the chapter to the future life, and injects into it, or, rather, elicits from it, a more beautiful synthesis than the pulpit has ever promulged. The reader will admit the attractions of the interpretation as it is unfolded, and if of liberal mind will incline to approve it because it is new; but the sober-minded will wish to ascertain if it is true, and this will require an examination of the basis on which it rests.

Relying upon the context for guidance, the author discovers that Paul is discoursing to the Corinthian Church upon the character and value of spiritual gifts, some of which would cease, if not with the apostle's day, at least subsequently, as operating powers; but better than gifts, which were a common possession, is Love, which they inherited or displayed to

but feeble degree, but which may in this life be realized to perfection. This is the consummation of his teaching in these chapters, which wholly relate to the attainments, graces, and limitations of the present life, without a single intimation of the grander birthright of the immortal state. He holds that perfect love, and not immortality (p. 85), is the logical termination of the developed charismata of the Christian life, and that, therefore, the paragraph in question relates to the difference between the natural and the spiritual in the earthly sphere.

Studying the phrase "through a glass" in search of light, the author states that the "apostle appears simply to refer to a mirror by which images were reflected, and not any diaphanous and magnifying powers through which objects were perceived;" but the word "darkly" compels him to concede a reference to a diaphanous substance *through* which the vision penetrated. In other words, the apostle teaches that "now" the vision is obscure, indefinite; but "then," the diaphanous medium being removed, it shall be "face to face." The author also detects in the statement "Then shall I know even as also I am known," a pivot on which to swing his interpretation, which seems to be used in the interest of a dogma, declaring that perfect mutual knowledge which is evidently taught is realizable in this life; a conclusion that neither philosophy, nor psychology, nor theology, nor experience will corroborate. If Christian experience is of any determining value, it is against every step the author has taken in the construction of this subject, for human knowledge on the part of spiritually-enlightened men is painfully incomplete. Christian Love, embodied in the most saintly lives, is by its very weakness a vaticination of its future glory, while our righteousness requires the constant application of the healing virtue of the atonement to rescue it from the contempt of men. The testimonies of learned men, whom the author quotes, his own included, do not confirm his interpretation, but make known the necessity of another life to perfect that which is imperfect here. Agreeing with the author in the necessity of growth in spiritual things, and justifying his use of this chapter in the enforcement of this duty, whereby a larger race of Christians may be produced, we must dissent on exegetical grounds from the interpretation he has so laboriously wrought out, and dismiss it with the conviction that it is not established.

Essays on the Work Entitled Supernatural Religion. Reprinted from the *Contemporary Review*. By J. B. LIGHTFOOT, D.D., Bishop of Durham. 8vo, pp. 324. New York: Macmillan & Co. Price, cloth, $2 50.

Several years ago a series of articles from the pen of Bishop Lightfoot appeared in the *Contemporary Review*, in answer to an anonymous work entitled *Supernatural Religion*. After some revision they are now presented to the public in the form of a book. It is seldom that such a venture is made, and were it not for the subject, which is never out of date, the book would have small chance of careful reading. The defense of New Testament truths, histories, and evidences from any view-point

is always timely, especially if in effect it overthrows any adverse critical conclusion, or makes clear some otherwise obscure testimony on the subject. The writer of *Supernatural Religion* did not directly impair faith in the New Testament, but his suspicions of patristic evidence were so plausibly enforced as to justify an exposure of their weakness, and, in some instances, irrelevancy. The English bishop meets scholarship with scholarship, sophistry with logic, and assumption with facts, establishing most conclusively the genuineness of the evidences of the first two centuries of the Christian era concerning the New Testament books. In discussing the "silence of Eusebius," it is clearly shown that because sometimes the Christian father *said* nothing about a book it did not follow that he *knew* nothing about it, or that his silence was equivalent to a negation. So much has been made of the argument *á silentio*, that it is invigorating to one's feelings to find how easily it may be rendered invalid, especially when applied to patristic literature. Our author also sifts with energy and thoroughness the arguments of his opponent respecting the "Ignatian Epistles," the testimony of Polycarp, the records of Papias, and the "Diatessaron" of Tatian, showing the difference between suspicion and knowledge, fallacy and reason, error and truth, and leaving, on the whole, the entire catalogue of patristic evidence unimpaired and uninjured. The bishop takes no advantage of the critic that is not fairly his by the position he occupies, and exhibits only that measure of the controversial spirit that the subject inspires. The book derives some vivacity from the fact that it is in answer to an antagonistic view of early Christian testimony; and as it deals with questions with which the scholar should be familiar, it should not escape his attention, or lie unread in his library.

The Prophecies of Isaiah. Expounded by Dr. C. VON ORELLI, Author of *Old Testament Prophecy.* Basel. Translated by Rev. J. S. BANKS, Headingley College, Leeds. 8vo, pp. 348. New York: Scribner & Welford. Edinburgh: T. & T. Clark. Price, cloth, $3.

Preliminarily, it is proper to say that Dr. Orelli is not wanting in a large degree of scholarship, and that his investigations of the Isaiahanic prophecies, as here published, show the mind of the student and the patience of one who means to find all the facts. If he had not been governed by a theory respecting the biblical books, it is probable that the results of his inquiries would have assumed a different form from that in which they are here presented. He accepts the so-called historical conclusions of Higher Criticism, interpreting Isaiah from that view-point, and thus misleads the reader and confuses his perceptions of the truth. Starting out with the idea of a double authorship of these prophecies, he seeks to conform his exegetical remarks to that idea, seemingly caring more for the starting-point than the conclusion. He knows that Keil, Stier, Löhr, Delitzsch, Hävernick, and Hengstenberg have vindicated the single authorship of the book, but he prefers the exploded views of Gesenius, Knobel, Ewald, De Wette, and later of Dr. Cheyne. The arguments he advances for two books in one refute themselves in the minds of many scholars, and have

been refuted time and again by critics of conservative tendency. It is because of the swing of this book that we do not care to dwell upon features that otherwise would commend it to careful attention; and if one must know the weakness of the claims of the Higher Critics respecting Isaiah, perhaps a peep into this receptacle would satisfy him.

The Redemption of Man. Discussions Bearing on the Atonement. By D. W. SIMON, Ph.D. (Tüb.); Professor of Theology in the Congregational Theological Hall, Edinburgh; Author of *The Bible an Outgrowth of Theocratic Life*, etc. 8vo, pp. 440. Edinburgh, T. & T. Clark. New York: Scribner & Welford. Price, cloth, $3 60.

The atonement is a stupendous subject. It is not surprising that the more it is studied the more vital it appears as a constituent factor in the divine administration for the moral development of the race. The theologian who undertakes in a small treatise to unfold its spirit, methods, function, and results, finds himself embarrassed in the end for room for all that it suggests, and for that which is really essential to a faithful exposition of its primary import. Dr. Simon has avoided this mistake, and, though familiar with the prevailing and historic theories on the subject, he has mostly confined himself to an elucidation of the relation of the forgiveness of sins to atonement, the central fact after all in the study of the doctrine. This plan compels him to pursue a straightforward course to the end; and if he seemingly departs from it occasionally, it is to point out the defects of other writers along the same line, and so in the end more securely establish his own prepossession of the atonement. He does not agree with Dr. Charles Hodge, Anselm, or Albert Barnes; and yet he does not so differ from their conception of the facts involved as to put himself beyond the pale of that class of writers. Forgetting the theology of the writer, the reader will be strengthened in his faith that the atonement neutralizes sin; but just how the result is effected must remain among the mysteries. Of course the writer assumes that he is not under the influence of a theory, but this is pardonable, because, if not affected by the theory of others, he has constructed one of his own that is as evident as if he had announced it. The author is original, independent, and even inspiring.

The Sabbath. What—Why—How—Day—Reasons—Mode. By M. C. BRIGGS D.D. 12mo, pp. 188. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

This is a scholarly defense of the Christian Sabbath from the Hebrew and the Greek, from the laws and customs of the earliest nations, and from the laws, teachings, and customs of both the Old and the New Testaments. We know of no work of its kind that compresses so much information in so small a compass, or that in its argumentation is so free from sophistry, or that removes with such ease and grace the long-standing difficulties and objections that have been raised against the day which Christians every-where celebrate as the true Sabbath. It is a book of ammunition on the subject, and ought to go into every ministerial armory.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Profit Sharing Between Employee and Employer. A Study on the Evolution of the Wages System. By NICHOLAS PAINE GILMAN. 12mo, pp. 460. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $1.75.

J. H. von Thünen has declared that "profit-sharing" is "the only salvation of the laboring class." If he had added that it is also the only safety of the capital class he had united two hemispheres of thought in a whole globe of truth. Mr. Gilman is perhaps the ablest apologist of this doctrine in the country, and, as he writes after a complete investigation of the subject in Europe and America, and justifies his conclusions in the most logical manner, he deserves to be studied and heeded by both parties concerned in the industrial problem. He found in France a remedy for social troubles in what is called "participation," and in England the same thing under the name of "industrial partnership;" but neither differs from what is known in Germany and America as "profit sharing." He considers the remedy in its practical application in these countries in all industries, from the manufacture of paper to iron, brass, and steel factories, and even in the insurance and banking business of the great cities. If the principle of "participation" is right as applied to industrial enterprises why should it not include all business and all forms of activity and benevolence? The extension of the principle to every form of business will result in the reconstruction of society, and will indicate the progress of civilization toward a humane and fraternal condition. The author, however, is chiefly solicitous that the principle obtain recognition and practice in the industrial world, as the best if not only means of uniting classes liable to variance and hostility. M. Leclaire, a Parisian house-painter and decorator, applied the principle forty years ago, to the great advantage of workmen, and there is no reason why it should not prevail to-day every-where. Mr. Gilman is a concrete writer, a gatherer of facts; he is also scientific enough to assort them and group them in their proper relation to the subject he is considering. His examples or illustrations of the working of the doctrine are proofs of its availability, and whatever public opinion or legislation may be necessary to install the doctrine in American life should be secured at an early day as possible. We pronounce the book instructive, and helpful.

Essentials of Elocution and Oratory. By VIRGIL A. PINKLEY, Director of the Department of Elocution in the College of Music of Cincinnati, and formerly Professor of Sacred Oratory in Lane Theological Seminary. 12mo, pp. 471. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. Cloth, $1 25.

A practical and suggestive book on elocution may be as useful to the minister as a work on theology or metaphysics, and in some instances should for a time supersede the study of higher things. The voice is as much the subject of culture as memory, conscience, or any faculty of mind or heart. The elocutionist has a mission; the public speaker should heed his instructions as the pupil heeds the grammarian, or the student the music teacher. We commend it in the highest terms.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Memoirs of Napoleon Bonaparte. By LOUIS ANTOINE FAUVELET DE BOURRIENNE, his Private Secretary. To which are added an Account of the Important Events of the Hundred Days, of Napoleon's Surrender to the English, and of his Residence and Death at St. Helena, with Anecdotes and Illustrative Extracts from all the Most Authentic Sources. Edited by R. W. PHIPPS, Colonel late Royal Artillery. New and Revised Edition, with Numerous Illustrations. In four volumes. 12mo, pp. 401, 408, 397, 434. New York: Thomas G. Crowell & Co. Price, cloth, $5; cloth, gilt top, $6; half calf, $12.

Bourrienne's Memoirs have been before the public for fifty years, and have stood the test of sifting, analysis, comparison, and all the criticisms germane to history, biography, and authorship. That they have increased in favor during this long period is proof of the truthfulness of Prince Metternich's statement, that they "are the only authentic memoirs of Napoleon which have as yet appeared." The author, as the private secretary of Napoleon, as a studious observer of his chief, and as a thinker of profound discrimination, enjoyed the advantage of a rare position in the preparation of these volumes; and, seeking only to reproduce the career of "the man of destiny," the idol of France and the terror of Europe, he has accomplished his task with great fidelity and seeming impartiality. Unlike many biographers, Bourrienne sinks himself in his subject, projecting into the greatest prominence the hero of whom he writes, and hides himself behind the screen. Napoleon is thus ever in the foreground, as youth, as student in the military college, as traveler, as officer, as general, and as the ruler of France. We see him in his slippers, on his horse, at the head of armies, sailing on the seas, sleeping, eating, writing letters, fighting battles, dictating to nations, driven from Russia, defeated at Waterloo, dying at St. Helena—all portrayed with marvelous skill, simplicity, and completeness, and in such a way as to show that Napoleon, with all his greatness, was, nevertheless, human, infirm, and the victim of temptations and sins. Bourrienne is careful to avoid extravagance of veneration and excess of eulogy in describing the character and career of Napoleon. His historical sense confines him to realities, and his biographical sense will not permit much speculation, or an unbosomed revelation of his secret affection for one whom he knew so well. He is faithful to the facts as they came under his observation, and as he can support them by documentary evidence. It is this calm and truthful representation of Napoleon, with his vices as well as virtues, his love of trifles as well as his masterly conception of great ideals, his lust as well as his sober judgment and pursuits, his temper and impatience as well as his solid acquirements and purposes, that elevates the work above biographies in general, and above those that have attempted to characterize Napoleon as the hero of modern history. Napoleon has been considered the enigma of history, a character foretold in the Scriptures, and a man of marvelous genius and enterprise; but while his biographer makes plain the elements of his greatness he also clears it of mystery, and obliterates all ground for hero-worship in this case. We serve our readers

when we commend to them these "Memoirs" as the best extant, and as likely to continue the standard for years to come.

Glimpses of Fifty Years. An Autobiography of an American Woman. By FRANCES E. WILLARD. Written by order of the National Woman's Christian Temperance Union. Introduction by HANNAH WHITALL SMITH. 8vo, pp. 701. Chicago: H. J. Smith & Co.

Thomas Carlyle says that the chief topics of conversation are biography and autobiography. If the conversation is centrifugal, it relates to others; if centripetal, it relates to ourselves. When one comes to consider how much of the temporal life is absorbed with human interests, and that even the vast outside world exists possibly for man, it is not strange that books, papers, all literature and history, seem but the reflection of human character in its various phases of development. Whether one shall turn autobiographer, or commit the delicate task of unveiling one's hidden life, with its springs of motion, its secret aims and ambitions, and its governing impulses and weaknesses, to other hands, is a question that cannot be decided in every case in the same way. The biographer, supposed to be unaffected by those inalienable feelings and intuitions that characterize the subject of his memoir, is generally regarded as better fitted to portray the character of another than himself; but his work, never so well performed, may be wanting in that personal impression or atmosphere of selfhood that exalts autobiography into one of the most pleasing forms of literature. The autobiographer, rigid in self-restraint and resolved to trespass upon no propriety in self-revelation, will yet unfold the inner life, or those potential forces that have governed it, without being aware that in the very effort to conceal something the revelation made is all the clearer and surer. Miss Willard, at the instance of others, becomes an autobiographer, detailing her nearly fifty years of life with circumstantiality, delicacy, and such a fine sense of discrimination as to place the reader *en rapport* with herself and the great enterprises which she represents. She divides her life into seven periods of unequal length, commencing with childhood, which soon merges into girlhood; but those early days, with their interesting details, are soon forgotten in the larger history she makes for herself as teacher, traveler, temperance advocate, and organizer, and especially as moral and political reformer in the interest of her own sex. It cannot be said that she omits what ought to be mentioned, though the volume has been pared from twelve hundred to seven hundred pages, or that she narrates what ought to be omitted; for, designing to be complete, she is not verbose, and, writing within prescribed limits, she is not too condensed. In this liberal sense the book is more than an autobiography, for it gives us inside views of schools, indicates the infirmities of the machinery of political parties, and discloses the working plans and difficulties of the moral and political movements with which she is connected. As we trip along in our reading we frequently emerge from the individual life into the self-sacrificing example of a collaborator, or the activity of a gigantic

movement for the repression of popular evils and the installation of righteousness in the land. It is this disposition of the author to bury herself in the great movements of the age that lifts her book above the ordinary range of autobiography and gives it an enduring historic value. Though a leading figure in reforms she does not claim too much for herself, but generously recognizes the co-operative influence of her associates and of the sisterhood of the Churches. It is a book that reformers, ministers, teachers, and philanthropists should read with care, and bear from its pages the enthusiasm and energy that inspire the life of the author and reformer—Miss Willard.

Deaconesses in Europe and their Lessons for America. By JANE M. BANCROFT, Ph.D. With an Introduction by EDWARD G. ANDREWS, D.D., LL.D., Bishop of the Methodist Episcopal Church. 12mo, pp. 264. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1.

Deaconesses, Ancient and Modern. By Rev. HENRY WHEELER, Author of *The Memory of the Just; Methodism and the Temperance Reformation; Rays of Light in the Valley of Sorrow*, etc. 12mo, pp. 315. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

Apparently we have here two books on the same subject, but they are very far from being the same books; and as we study them we see that the points of divergence are so many, and the plan of each author so different from that of the other, that one book may be said to supplement the other, and, therefore, both are necessary. Mr. Wheeler's chief view-point is the scriptural history and teaching of the order or function of the deaconess, with brief notices of the work of the order, as revived in modern times in Germany, England, and the United States. Searching first the Old Testament for glimpses of woman's official work, he finds prophetesses in Miriam, Deborah, Hannah, and Huldah, and bases thereupon the conclusion that from the earliest times woman's partnership in the divine calling was indicated. In dealing with New Testament examples he is more explicit, because the material is more abundant, and the order of deaconesses is evidently in existence. He goes carefully through the gospels and the epistles, using the facts they furnish in proof of his general position, and details the work, character, and persecutions of the ancient sisterhood, with the final decline and disappearance of the order as originally instituted. While in other respects Mr. Wheeler's work is valuable and attractive, we must commend it in particular for its discriminating study of the New Testament and the special and forcible presentation of the standing of the deaconess in the apostolic Church. This is the beginning, and no one can fully understand the subject who does not follow the author in his careful analysis of New Testament teachings on this ancient institution.

Dr. Bancroft's view-point is Church history, or the order of deaconesses which, commencing in the apostolic times, reappeared in the Western Church, then declined, then revived in the twelfth century, and with intermissions continued to the present day. The book covers the history of the order from the apostles to the action in 1888 of the General Con-

ference of the Methodist Episcopal Church, recognizing it as one of our mechanical agencies for the propagation of the Gospel. As history alone the book is in advance of all others of its kind, and should be consulted for facts bearing upon the subject. In her searchings she found deaconesses among the Waldenses, the Mennonites, and Moravians, and throughout Germany and the continent. Much of this history has never been written before, so it comes forth not only as new matter, but as a part of the great unwritten history of the work of Christian women in the Church. Fliedner is honored as the restorer of the order in modern times, and much attention is given to the institutions at Kaiserswerth, with notices of Sisterhoods at St. Loup, Zürich, and Gallneukirchen.

Deaconesses have also appeared in France, England, Scotland, and the United States—their homes and the character of their work being particularly described. Among the German Methodists in Frankfort, Hamburg, and Berlin, deaconesses have been the collaborators of the pastors, and quite as efficient in the results they have achieved. The author considers the order in the United States, not only in the Methodist Episcopal Church but in other Churches, showing that the time has arrived, according to the legislative connection of the Churches, for the employment of this class of workers in every Christian field. She closes the book with meeting objections and offering some wise suggestions. The book is historical in contents, philosophical in its sweep of the field, and is indispensable to those who would understand what the order has been and what its possibilities are for the future. Dr. Bancroft has the reputation of being a charming writer, and this book strengthens the general opinion. Not the least important section of the book is the graceful introduction of Bishop Andrews, who takes a fitting interest in the prosperity of the order in this city and in the country.

Constitutional Government in Spain. A Sketch. By J. L. M. Curry, LL.D., Late Minister of the United States in Spain. 12mo, 222. New York: Harper & Brothers. Price, cloth, $1.

Notwithstanding the supremacy of monarchical authority in Europe the constitutional idea has not been without advocates, and some nations have now and then resorted to it as a refuge from the ills of oppression and the condition of a larger prosperity. Unhappily many of these experiments have ended in failure, the people who were most anxious for a change in the political structure being willing, if not anxious, after a time, to return to the old form of government, illustrating the thought that constitutional government depends for its efficiency and perpetuity, not upon the constitution, but upon the people who administer it. Minister Curry has succinctly traced the history of constitutional government in Spain, quoting the constitutions of 1812, 1837, 1845, 1869, and 1876, each illustrating in its way an advance in political ideas and religious freedom and finally establishing a republic which, however, was overthrown by the very forces that instituted it. Perhaps Spain is the most difficult country in Europe for the experiment of self-government, but it is interesting

to note that with all the obstacles to its triumph definite progress has been made in liberal sentiment and in the hopes of the Republican party. This book is instructive along the single line of the growth of the constitutional principle.

The Leading Facts of French History. By D. H. MONTGOMERY. 12mo, pp. 321. Boston: Ginn & Co. Price, cloth, $1 12.

The book fulfills its title. It is not a comprehensive history of France, but a vivid characterization of the principal events, standing out singly or in co-ordination, that has given the country an honored place among nations and a prominent influence in determining the map of Europe. We read of Celtic, Roman, and German influence in the composition of the people, and a certain native volatility and self-assertion in all their national movements and struggles from the time of Charlemagne to the rise of the last republic. Of course the Napoleonic prestige is noted with fullness, and its relation to the internal affairs of France, as well as the larger problems of the Continent, is depicted in the language of statesmanship. The French claim too much when, according to Guizot, they insist that "there is hardly any great idea, hardly any great principle of civilization, which has not had to pass through France in order to be disseminated;" but he who studies this book, with its maps and chronological tables, will conclude that France is a great country, and that the French are a mighty people. The writer has done good work both in the composition and the arrangement of the book, and it will be read when larger volumes will be undisturbed.

The Nineteenth Century. A History. The Times of Queen Victoria, etc. By ROBERT MACKENZIE. 12mo, pp. 472. London and New York: T. Nelson & Sons.

It was a hazardous undertaking for the author to attempt to compress the significant events and results of the present marvelous century in a single book of but ordinary size; but by careful elimination of the incidental, and keeping his eye on the main tendencies of history, he has furnished a splendid *résumé* of what has been accomplished since his queen ascended the throne. England naturally comes in for the fullest notice; but other European nations and distant America are not overlooked in his search for signs of progress in civilization during the period he covers. Our country, with its industries, its educational and religious organizations, its wars, and political methods and form of government, is allotted twenty pages; but, taking the author's view as to general results, we read of mechanical inventions and improvements, of developed industrial resources and economies, of the redress of social and political wrongs, and of great movements for the elevation of the masses in all lands. In this general view he describes the colonial strength of Great Britain, depicts the military armaments of the nations, surveys the historical decadence of the papacy, touches upon the unique position of Turkey, and announces the progress of liberty in the world. The arrangement of the book is admirable, and its style is winning.

George Washington. By HENRY CABOT LODGE. In two volumes. 12mo, pp. 341, 399. Boston and New York: Houghton, Mifflin & Co. Price, cloth, $2 50.

The Washington literature of the year is extensive, but these volumes are so satisfactory in contents, arrangement, and general impression, that the reader can afford to dispense with many others if he obtain these. Mr. Lodge's plan of his work is not broad, but it is on this account that it surpasses the more pretentious treatises on the life and character of Washington. The first volume is confined to the social and domestic facts of the hero, with an attempted elaboration of his military career from the time he took command until peace was secured at Yorktown. In this volume, therefore, we have the man and the general. The second volume is devoted to the consideration of Washington as a patriot and civil officer, or his relation to the establishment of republican government in the New World. While the internal affairs of the new government are faithfully portrayed, the author excels in his description of our foreign relations under the first presidency, and exalts the statesmanship and heroism not only of one man, but of the fathers of the republic. As these books are not wanting in a chaste and vigorous style, and as they are founded on trustworthy data, they are cordially commended to students of patriotic literature.

Studies in the South and West. With Comments on Canada. By CHARLES DUDLEY WARNER. Author of *Their Pilgrimage*, etc. 12mo, pp. 484. New York: Harper & Brothers.

Not every person is fitted intelligently to travel. He may fly over the country and see nothing, or, seeing all things, may not see them scientifically, philosophically, or religiously. Mr. Warner, with his well-developed power of observation and fine sense of discrimination was a well-equipped traveler, and has turned to good account his careful and correct deductions of his journey by publishing them in the book now before us. Twice he visited the South, describing its social conditions, unveiling the "Acadian land" in its simplicity, and with statistics and other arguments showing its great possibilities in the future. Speaking of the inertia that has settled upon Kentucky, he does not wholly attribute it to slavery, but to its geographical position and the laws of trade that carried prosperity beyond its borders. He discusses quite freely economic and social questions in the North as he studied them in Minnesota, Wisconsin, Chicago, and several large cities of the more prosperous States. It is a book of facts, figures, opinions, suggestions, and pleasant and most enticing descriptions.

The History of Scotland. By Rev. JAMES MACKENZIE. 12mo, pp. 664. London and New York: T. Nelson & Sons.

Scotland's share in general political history is by no means meager, nor is the recital of its struggles and achievements from the Reformation to the Revolution a dull or uninspiring task. Historians have expanded the record of the country of Bruce and Scott, and rescued even the uninter-

esting details of its progress from oblivion, in volumes of massive proportion, and seemingly left little for writers of the present day to do except to codify, revise, or abbreviate the prolix literature handed over to them. The author has taken advantage of the necessity of a briefer history than has been written, and in a single volume, whose mechanical avoirdupois is not burdensome, has recounted the essential features of the history of Scotland. In this particular alone the book justifies its publication. But he has done more than to condense history into an accessible form, or to reduce its material into such shape that the student may be tempted to acquaint himself with it and use it. Too frequently the secular historian fails to discern the religious spirit of history, or, recognizing the influence of religious events and movements, fails to interpret them correctly or to assign them their true place in the order of phenomena. It was the quietude of the ordinary historian on the religious element in Scotland's history that impelled the author to undertake his task, which he has well accomplished by emphasizing the pronounced religious character of the struggles, institutions, and purposes of his countrymen through the centuries. His work, commencing with the ante-tradition period, carries the reader from the invasion of Caledonia by the Romans through the successive epochs of self-government and coalition with England to its final absorption into the kingdom of Great Britain, with all that has followed down to the destruction of the "Bloody House." We read of political conflicts merging in battles, religious controversies embittered by social hates and dividing families and churches, and the fate of creeds determined by the drawn sword or by vote of parliament. The picture is bloody, forbidding, but accurately historic and profoundly instructive. With or without larger histories this will be sufficient for the average reader.

Baptist Hymn-Writers and their Hymns. By HENRY S. BURRAGE, D.D., Author of *A History of the Anabaptists of Switzerland*, etc. 8vo, pp. 682. Portland, Me.: Brown, Thurston & Co. Price, plain cloth, $3; ornamental cloth, $3 50; half morocco, $4.

The hymn or psalm has always had a conspicuous place in Church worship. It is the heritage and possession of believers, and as one of the means of grace it has inspired the home and the temple with melody, and filled them with the incense of praise. Hymn-writers have constantly appeared in the progress of the centuries, especially since the Reformation, to quicken the Church in its activities and to relieve life of its tedium and labor. All denominations have contributed their quota of hymns to the general fund, but it is doubtful if any denomination can point to a larger number of writers than the Baptist Church. It is, therefore, appropriate that a volume should appear in recognition of the abilities and services of the hymn-writers of this Church. Dr. Burrage has almost exhausted literature in his search for hymns from the pens of those of his own faith, and makes a showing creditable to himself and highly honorable to the people whom he represents. In the biographical sketches of these writers he is skillful in the use of his material, and comprehends the essential

facts, while in discovering the authorship of some popular hymns he surprises the Christian reader at almost every turn. While there is the absence of the spirit of pride or boasting in his work, he justifies the authorship of some disputed hymns by such evidence as allows him his conclusions. The field of his discoveries is a large one. All lands—England, America, Germany, Scandinavia, France, Spain, Greece, India, China, Japan, Africa, Mexico—are searched for the Baptist hymn writer, and the result is always satisfactory. The Anabaptist is surely entitled to large credit for religious poetry, and this volume may be read by all Christians with profit to their minds and hearts.

A Study of the Constitution of the Methodist Episcopal Church: with Papers on Discipline of Offending Church Members, and the Spiritual-legal Aspects of the Call to the Ministry. By Rev. GEORGE L. CURTISS, A.M., M.D., D.D., Professor in DePauw University. 16mo, pp. 151. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton.

Dr. Curtiss aims to furnish not the history of the origin and development of the Methodist Discipline, but an exposition of the constitutional principles that underlie the exercise of authority in the Methodist Episcopal Church. His long experience as a minister enabled him to detect the necessary limitations of law, and also to see wherein there are possibilities of misuse or abuse of properly conferred responsible power, and so he has wisely set forth, within their limitation, the chief characteristics of the law-making and the law-enforcing bodies of the Church. In the progress of the book, the rights of the member as well as the powers of those in office are briefly but explicitly indicated. He has avoided circumlocutory discussions, and presented the main points, in a dignified style, and with such correspondence with the Discipline that the reader having the one should hasten to possess the other.

A Manual of Historical Literature. Comprising Brief Descriptions of the Most Important Histories in English, French, and German; together with Practical Suggestions as to Methods and Courses of Historical Study. By CHARLES KENDALL ADAMS, LL.D., Professor of History and President of Cornell University. 8vo, pp. 720. New York: Harper & Brothers. Price, cloth, $2 50.

The title quite fully describes the book. To study history profitably it is important to understand in advance the character and merits of writers and the nature and scope of their undertakings, or one will read at some risk of losing time and of acquiring imperfect or incorrect data. While specific rules may not be given as an aid in selecting authors, a book characterizing the principal authors of different countries will be invaluable to those who know how to use it. Dr. Adams renders this service to his readers. He sifts German, French, and English literature for the best historical works that have been published, and in fitting words points out their excellences or condemns them for their deficiencies. His plan is so large that he is in many instances entirely too brief in his comments, and many books of great importance are likely to be overlooked by the student because of the paucity of recommendation they receive. With all its worth and its evident proof of labor and fine literary discrimina-

tion on the part of the author, we are impelled to write that it is deficient in a very important particular. What is wanted more than any thing else is, not merely a catalogue of books with an analysis of their virtues, but also a particular method or methods of historical study by which the student may select books for himself rather than consult post-graduate courses of study. As a "manual" Dr. Adams's work is satisfactory; but, wanting in a suggestive method of study, it is imperfect.

Lost Chapters Recovered from the Early History of American Methodism. By J. B. WAKELEY, D.D., with a Memoir of the Author by Rev. WILLIAM E. KETCHAM. 8vo, pp. 635. New York: Wilbur B. Ketcham. Price, cloth, $2.

The re-issue of this valuable work will lead many Methodists to re-examine the early history of Methodism, and to study its career from the inauspicious beginning of one hundred and twenty-three years ago in this city to its present marvelous proportions as an evangelizing agency in the world. Dr. Wakeley wrote none too soon, and recovered vanishing material just in time to prevent its extinction. What with attempts made by many Conferences to put into shape the unwritten history of the Church in great centers, on the frontiers, and, in fact, every-where in the land, we fear that much of the early period will never be known, because accounts have not been preserved. If the historical spirit should come to any man in Methodism, saying, "Write," let him obey, and the generations to come will be grateful to him. Without this book Methodism cannot be adequately portrayed or understood; it goes back to the beginning, and is authentic, because based upon documents about which there can be no dispute. It is history in fact, but it is romance in style, more charming than fiction, and wholesome in impression. The facts he narrates stand out like the events of yesterday, and the history is transformed into current life. We commend the book for what it is, and esteem it all the more because of the excellent appreciative memoir at the close.

Papers of the American Society of Church History. Vol. I. Report and Papers of the First Annual Meeting, held in the city of Washington, December 28, 1888. Edited by Rev. SAMUEL MACAULEY JACKSON, M.A., Secretary. 8vo, pp. 271. New York and London: G. P. Putnam's Sons. Paper cover. Price, $3.

The "American Society of Church History" was organized for the "promotion of studies in the department of Church history." It proposes to meet in annual session for the discussion of papers on specific topics and the consideration of such business as may properly come before the body. On its roll of members are the names of the most distinguished scholars in the country, besides a list of honorary members resident in foreign countries. At its first meeting eight valuable papers, covering as many topics, were presented and ordered to be published. They appear in the volume before us. Dr. Schaff discusses "The Progress of Religious Freedom as Shown in the History of Toleration Acts," in which he distinguishes between toleration and liberty. Professor H. C. Sea familiarizes us with "Indulgences in Spain;" Dr. Foster, of Oberlin, explains Melanch-

thon's "Synergism;" and Dr. McGiffert, of Cincinnati, adds some "Notes on the New Testament Canon of Eusebius." The range of subjects is as wide as history; the participants are chosen without regard to denominational affiliation; and, as the purpose is to organize the results of study along a particular line, we may expect a fruitful return from the labor expended by this society. The present volume is of surpassing interest and permanent value.

Turgot. By LÉON SAY, of the French Academy. Translated by MELVILLE B. ANDERSON, Translator of Hugo's *Shakespeare.* 12mo, pp. 231. Chicago: A. C. McClurg & Co. Price, cloth, $1.

Turgot deserves an introduction to American readers. As the first financial minister of Louis XV., and the great political reformer of the eighteenth century, working at those financial and economic problems that now concern all nations, he should be studied with enthusiasm, and if found a right interpreter of social conditions, troubles, and their remedy, he should be followed as a benefactor in these times of social discontent and confusion. Few French statesmen have surpassed him in breadth of view, the acuteness of political sense, or the strength of a patriotic and philanthropic purpose. M. Say regards him as the philosopher of the nineteenth, rather than the eighteenth century. In private character Turgot was without reproach, furnishing an example of manly excellence, moral dignity, and honest sobriety that others in public position would do well to imitate. No better volume has been issued from the French press for many a month. It is instructive in contents, fascinating in style, and statesmanlike in its discussions and conclusions.

Wellington. By GEORGE HOOPER. 12mo, pp. 254. New York: Macmillan & Co. Price, cloth, 60 cents.

Lord Lawrence. By Sir RICHARD TEMPLE. 12mo, pp. 203. New York: Macmillan & Co. Price, cloth, 60 cents.

William Dampier. By W. CLARK-RUSSELL. 12mo, pp. 192. New York: Macmillan & Co. Price, cloth, 60 cents.

The biographies of eminent men of action reveal not only personal character with private traits and dispositions, but also the larger fact of their vital connection with historic movements and the permanency of human influence when once associated with a living idea, or a providential purpose. Interesting as are the details of the individual life of the actor, it grows in absolute proportions as it is considered in the light of its achievements. In these books the reader will find both phases of biography: the smaller or individual side of the actor, and the larger and richer consequence of the act that elevated him above the surface of ordinary existence. Wellington's climax was at Waterloo; Lord Laurence exhibited the greatest elements of strength in his administration in India; and William Dampier, less known than either, surpassed as a navigator on the high seas; but these great lives are of interest all along from infancy to the grave. The books are written in a readable style, and presented in a neat mechanical form. At little cost one may possess himself of the entire series.

The Confessions of J. J. Rousseau. 12mo, pp. 721. New York: Belford, Clarke & Co. Price, cloth, $2.

Jean Jacques Rousseau influenced the eighteenth century in the wrong way, and repressed its moral tendencies so far as the play of one individuality could affect the life of a nation or a period. In executing his autobiographical purpose, in this volume, he threw off all reserve and exposed every feature of his career, the ridiculous as well as the sober, the criminal as well as the innocent; and has left the impression that he was, on the whole, unbelieving, treacherous, and reprobate in impulses and deeds. We read with mingled shame and pity that a human being with ample endowments for life should prostitute it to ignoble ends, and work the ruin rather than the elevation of society.

Brief Annals. By Rev. W. Lee Spottswood, D.D., Central Pennsylvania Conference, Methodist Episcopal Church. 12mo, pp. 351. Harrisburg, Pa. Thomas S. Wilcox. Price, cloth, $1 50.

A budget of refreshing reminiscences is this volume of Dr. Spottswood. The historian chiefly notes the ruling facts, the prominent personages, and the decisive events of history; but the autobiographer may descend to details that, seemingly unimportant in themselves, are seen to be linked with great movements, and often initiated or directed them. Dr. Spottswood was intimately related with our eastern Methodism, and in a modest and pleasant style he narrates his life and its connections with the Church in its unfoldings both in its educational and pastoral history. He writes in a conversational way, and never tires the reader. He is both grave and anecdotal, practical and dogmatic, evincing a calm judgment and an emotional nature, and quickens one's respect for Methodism and for the heroes who have built it into its present magnitude and efficiency. Such books supply and preserve valuable material for the future historian.

The Government of the United States. By W. J. Cocker, A.M. 12mo, pp. 274. New York: Harper & Brothers. Price, cloth, 72 cents.

As the book is chiefly an exposition of the constitution of the United States, the title is misleading, for it might mean a history of our republican government, or a discussion of certain administrative functions and acts under them, or the wars conducted by the government, or the history of the people under the government acting in harmony with it. The title is too broad, and certainly is ambiguous. The book is another consideration. Pointing out the defects of the Confederation and the origin of constitutional authority and limitation, the author proceeds in a straightforward and legal manner to expound the principles of the constitution under which the Republic lives and in which it has its very being. The arrangement of the work is admirable; the knowledge displayed of constitutional principles is adequate for the author's purpose; and as a handy volume of reference it will be useful. Designed particularly for schools, it will meet a want and take the place of other and more elaborate studies of the palladium of our liberties.

The Story of the American Indian. His Origin, Development, Decline, and Destiny. By ELDRIDGE S. BROOKS. 8vo, pp. 312. Boston: D. Lothrop Co.

This profusely illustrated and admirably printed volume owes its inspiration to a sentiment of sympathy with the Indian as having been greatly wronged by the whites, who have driven him from his ancient hunting-grounds. It discusses his origin, his condition prior to the arrival of the white man, his race divisions, faiths, culture, home-training, manners, contact with the whites, unjust treatment, defects, types of character, and his outlook. Its author makes it clear enough by many historic facts that the Indian is not quite as bad as some have painted him; that some of his race have been heroic, generous, and susceptible of improvement; and that on the whole he has been unjustly treated. But by keeping his wrongs and his few good traits in the foreground, and charging his vices largely to his ill-treatment, it seems to us that the writer has painted him better than he is. We agree with the author, however, in his claim that our government ought to protect the Indian against the rapacity of white men, to educate him into fitness for citizenship, and to grant him his lands in severalty. But we differ with his ethnological views. Instead of being "the Ancient American," we think with Bancroft, Ebrard, and others that the Indian races are a mixture of Malays, Chinese, Japanese, Tartars, etc., as their lingual peculiarities, their legends, religious notions., etc., seem to pretty clearly prove. Yet the book is eminently readable, entertaining, and, with respect to its aim, every way commendable.

MISCELLANEOUS.

Holiness as Understood by the Writers of the Bible. A Bible Study. By JOSEPH AGAR BEET. 12mo, pp. 70. New York: Phillips & Hunt. Cincinnati: Cranston & Stowe. Price, 35 cents.

This is a valuable, because serious and scholarly, exposition of the word "holiness" in its various uses in the Scriptures. We are not impressed, however, that the author has always given the understanding of the writers of the Bible, but rather *his understanding of their understanding* of that word. It is not evident that the Mosaic word is equivalent in spiritual essence and meaning to the New Testament word. In the Old Testament the word holiness was of a lower grade than in the New Testament, and the attempt to fasten our modern notion of holiness to the Pentateuch may be bold, but certainly it is not wise. This small volume prompting occasionally a mental query, is nevertheless a moral inspiration, and will assist the reader to the possession of the secret of the divine life.

Studies in the Four Gospels. By Rev. JESSE L. HURLBUT, D.D., Author of *A Manual of Bible Geography, Outline Normal Lessons,* and *Supplemental Lessons for the Sunday-school.* New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Pp. 80. Price, paper cover, 25 cents.

Crowded with facts essential to an understanding of the gospels. So much is in it that, if fully mastered, it will prepare one for larger volumes on the same subject.

The People's Bible. Discourses upon Holy Scripture. By JOSEPH PARKER, D.D., Minister of the City Temple, Holborn Viaduct, London, Author of *Ecce Deus, The Paraclete, Ad Clerum*, etc. Vol. x. 2 Chronicles xxi.—Esther. 8vo, pp. 362. New York: Funk & Wagnalls. Price, cloth, $1 50.

As this volume comprises the remaining portion of Second Chronicles, and all of Ezra, Nehemiah, and Esther, it is necessarily brief in exposition; but it is rich in its discovery of the inward meaning of these historical books. Not intended for the critical scholar, though he might warm his devotions at the altar of this teacher, it properly avoids the intricate questions of historical credibility and the inquiries that critics are pushing into controversy. It is plain, but not commonplace; it is eloquent, but not bombastic; it is spiritual, but not burdened with spurious assumption. His biographical sense leads him justly to appreciate the statesmanship of Ezra, and his love of the picturesque enables him to describe the scenes and times of Esther with almost Oriental perfection, while his scent for spiritual things qualifies him for profound discoveries of truths and lessons stored away in these books of the past. Like its companions, the volume will bear fruit in the richer lives of those who ponder its teachings.

A Young Man's Difficulties with His Bible. By Rev. D. W. FAUNCE, Author of Fletcher Prize Essay, *The Christian in the World.* 16mo, pp. 196. New York: N. Tibbals & Sons. Price, cloth, $1.

The book consists of a series of sermons delivered by the author to the young people of his congregation in answer to the objections made to the Bible from scientific and other view-points. Sermons of this kind sometimes strengthen instead of remove doubts, and often create suspicions where none existed. Fortunately, these sermons overcome the "difficulties," and may, therefore, be recommended.

Bible Characters. By CHARLES READE, D.C.L., Author of *It is Never Too Late to Mend; A Woman Hater*, etc. 12mo, pp. 106. New York: Harper & Brothers. Price, cloth, 75 cents.

This small book is worth more than all the novels the author wrote. It is a scrappy collection, but it exhibits a sagacious appreciation of the literary spirit of the Bible and a striking analysis of such towering characters as Nehemiah, Jonah, David, and Paul. His faith in Moses, in miracles, in Christ, and in the facts of the Bible is expressed in language as elegant as that of Addison, though without his stiffness, and as strong as a convinced reason would suggest. Without intending to answer infidelity, it destroys its basis, and leaves the space clear for faith and admiration.

Louisa May Alcott, the Children's Friend. By EDNA D. CHENEY. Illustrated by ELIZABETH B. COMINS. 8vo, pp. 58. Boston: L. Prang & Co. Price, cloth $1.

Louisa May Alcott, though dead, lives in the books she has written, and in the youth whom she has influenced by her books. This biography is written by a loving friend, who, while neither elaborate nor fulsome in eulogy, points out both pathetically and elegantly the prominent traits of

the writer and author, quoting at the close some of the poems she wrote as illustrative of the poetic fervor and the chaste thought of their composer. In bringing forward this memorial of one who loved children and wrote both to entertain and teach them, the author and publishers deserve the thanks of the public and the reward of general reading.

Charles George Gordon. By Colonel Sir WILLIAM F. BUTLER. 12mo, pp. 255. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Among the modern men of action Charles George Gordon occupies the first rank, having been devoted to a military life from his boyhood, and having earned the consideration of his countrymen and of the world by faithfulness to duty in the interest of civilization and a heroism that clothed itself to the last hour of life with a halo of glory that seems to many superhuman and immortal. In the Crimea, in China, and especially in the Soudan, he is the same earnest, honest soul, brave in danger, a hero at every opportunity, and as conscientious in his ethical and religious life as he was loyal to the Government that trusted him. His biography, as here given, is fascinating to an unwonted degree, and we cordially recommend it to those who believe in providential men.

Pleas for Progress. By ATTICUS G. HAYGOOD. 12mo, pp. 320. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, $1.

Dr. Haygood's addresses, collected in this volume, should be read by the people North and South, that they may learn of the capabilities of the Negro and the ground of his right to all the opportunities and privileges of our American civilization. We in the North need to be stimulated to a broader appreciation of the character of the Negro, and the people of the South need to change in attitude toward the race among them. The book is vigorous, generous, and needful.

A History of the University of Cambridge. By J. BASS MULLINGER, M.A., Lecturer in History at St. John's College. 12mo, pp. 232. New York: Anson D. F. Randolph & Co. Price, cloth, 80 cents.

Perhaps no educational institution in England has exerted a more direct religious influence than the University of Cambridge. That the English Reformation took its rise in this university; that Puritanism first appeared in its circles; and that English Platonism was born within its walls, are matters of history and accepted as facts without dispute. Whether the institution was oligarchical and exclusive, or national and popular, it impressed the educational spirit on the higher classes, and deeply moved the religious thought of the nation. In this work the author chiefly aims to trace and unfold the mutual relations of education and religion, emphasizing in particular the contributions of the University of Cambridge to the religious life of England. As a history of the University of Cambridge it is compact, if not complete, and is a handy volume worthy of consultation.

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